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CHINA MISSION YEAR BOOK

THIRD YEAR

Editor: Rev. G. H. Bondfield

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THE
CHINA MISSION YEAR BOOK

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1912

(THIRD YEAR OF ISSUE)

EDITED BY

Rev. G. H. BONDFIELD

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PREFACE.

THE preparation of the YEAR BOOK for 1912 has been attended with unusual difficulties. Many changes in the original programme were necessitated by the Revolution. Some articles arranged for were entirely out of date before the end of the year. Other articles were not forthcoming because those who had promised to write them had to leave their stations and were not in a position to keep their promises. Correspondence was most difficult with many friends from whom help was expected and not a few subjects are in consequence inadequately treated. The experience of the editor, Dr. MacGillivray, would doubtless have minimised these difficulties had he been on the field, but his *locum tenens* can only appeal to the forbearance of his readers.

Naturally the Revolution occupies a prominent place in the volume. The articles, which have been prepared with great care, will, it is hoped, be of permanent value and be handy for reference.

I have to express my sincere thanks to the many writers whose contributions, so willingly made, comprise the greater part of the book. I must also express my hearty appreciation of the services of Miss M. V. McNeely and Mr. T. Leslie. The former has done all the drudgery and the latter has read the proofs and made very valuable suggestions. Both have placed me under deep obligation by their willing help.

Next year Dr. MacGillivray expects to issue the YEAR BOOK under his own supervision.

G. H. B.

Editor *pro tem.*

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CHAPTER I.

GENERAL SURVEY, 1911.

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By the Rt. Rev. Bishop J. W. Bashford, D.D., LL.D.

A. Review and Outlook.

IT is impossible for us to duplicate for the China Mission Year Book of 1912 the brilliant review of Chinese events which characterized Dr. Arthur Smith's introduction to the opening volume, or the full and detailed information which characterized Dr. MacGillivray's review in that of 1911. Indeed we have deliberately abandoned the effort to characterize in detail the movements now taking place because these movements are not yet sufficiently developed to reveal their final outcome. Placing as a supplement to our paper, therefore, the barest outline of the events of the year, we aim in the present review to put hope into the hearts of helpers. But times of danger like the present demand well grounded hope, not mere illusion. In order, therefore, to strengthen our hearts for the struggles which are before us, let us attempt to discover by a brief résumé of Chinese history the causes of the conditions which now confront us. Perhaps a review of the long sweep of Chinese history may enable us to determine what is most needed for the crisis which confronts us.

A combination of four facts makes the history of China the most remarkable of any nation, and, with the possible exception of the Jews, of any people upon the globe: (1) China is among the oldest nations of the earth, ranking in age with Babylon, Assyria, and

Egypt. This fact alone makes China notable among the nations of the earth. (2) We have in China the strange phenomenon of an arrested civilization. Chinese civilization, beginning before the founding of Greece or Rome, advanced until it reached substantially its present stage about 500 B.C. and then halted until 1900 A.D. Substantially the same type of tools for hoeing, digging and plowing, substantially the same methods of irrigating the soil, substantially the same method of making roads and building bridges, substantially the same style of boats and houses as prevailed in 500 B.C. prevailed in 1900 A.D. Families were organized on the old basis of complete parental authority down to as late as the present generation. The government was theoretically a pure despotism from 2,000 B.C. down to the death of the late Empress Dowager. Slavery and polygamy have existed in China during all these years. The compass was known twenty-six hundred years before Christ, but the Chinese have never been a seafaring people. Gunpowder has been known since 1,700 B.C., but the Chinese have never become a warlike race. Paper has been manufactured since 200 B.C., and the art of block printing was known 1,200 years before Gutenberg, but only a small percentage of the 400,000,000 of China can read and write, and Chinese writing has not yet advanced to the alphabetic stage. Many Bible readers have observed scores of customs which prevailed in biblical times still existing in the Chinese Empire, such as oxen treading out the corn, clay threshing floors, separating the grain from the chaff by the use of the wind, weighing money on scales, wearing sackcloth for mourning, women grinding at the mills, etc., etc. The most characteristic invention of China is the lathe without the flywheel, moving around half-way and ever returning to its starting point, but never completion the revolution. Surely the arrest of civilization in China is one of the striking phenomena in human history. (3) China is distinguished by the survival of its moribund civilization for over two thousand years. Civilization was

arrested in Egypt, in Babylon, in Assyria, in Macedonia, but in each case it perished. Jewish civilization is the only civilization which in this regard presents an analogy to that of China; and while Jewish civilization has survived, yet the nation perished and the race was scattered. (4) The last and strangest fact in Chinese history is that a nation which originated in time with Babylon and Assyria and advanced rapidly for several hundred years, a nation which ceased to grow some twenty-five hundred years ago, a nation which retained for all these centuries some living sap in its apparently dead branches, is now suddenly blossoming out and giving promise of large fruitage. These four facts: the early rise of Chinese civilization, the arrest of Chinese civilization, the survival of Chinese civilization, and the renaissance of Chinese civilization taken together constitute the most striking phenomenon in the history of nations. If we can discover the causes of this long sweep of Chinese history perhaps they will furnish some ground for hope amidst the uncertainties which now surround us. Let us, therefore, study in detail each of these four facts.

I. Cause of the Early Civilization of China.

Civilization, like every other movement on earth, is subject to the law of cause and effect. Life from life is as true of mental and spiritual progress as of material advances. The attempt to demonstrate the emergence of a lasting and progressive civilization out of sheer barbarism, with no contact with any higher source of life, is as vain as was the attempt to demonstrate the origination of physical life from dead matter.

Applying this principle to China, a study of the Temple of Heaven at Peking leads many sinologues to the belief that this worship originally was connected with a knowledge of the true God, and possibly connected with His original revelation to peoples in western Asia. According to Chinese tradition, the race originally came from western Asia.

According to many competent western writers, there are traces of a connection between early Chinese civilization and the civilization of western Asia. Other writers, however, hold that China's civilization is indigenous. While the weight of authority is decidedly in favour of the earlier view, it matters little which theory we adopt as to the proximate cause of Chinese civilization. Either there is an historical connection between the Chinese and those receiving God's original revelation, or else the Chinese learned the invisible things of God from the things which were seen, even His eternal power and godhead. The cause of China's early civilization, therefore, was communion with God and the reception of life and light from Him—either through her early connection with the nations of western Asia, or else, through Him who is the true light which lighteth every man coming into the world.

II. Causes of the Arrest of China's Civilization.

But a second and more interesting question at once arises, namely, how did the Chinese if they once enjoyed contact with the western nations, and above all, with the true God, lose that contact, and how did their civilization become arrested? If the principle with which we started is true, namely, that civilization arises from contact with nations of higher civilization, or else from direct divine impulse, then the arrest of China's civilization would result from lessening contact with those higher sources of mental and spiritual life. This is apparently what occurred in China, and a brief study will reveal the causes of the isolation of China and, therefore, of the arrest of her civilization.

First, China lost her contact with the rest of the world through physical causes. The Chinese, on reaching their present seat of civilization, found themselves largely cut off from the rest of the world, on the east and south by the Pacific Ocean, until about 1,500 A.D. We need not dwell

upon China's contact with Japan on the east, because the Chinese gave civilization to the Japanese and could receive little from them until recently, when Japan herself was awakened to new life by the Christian nations. On the west communication between China and India was practically barred by the Himalayas and the huge mountain system of Tibet. It is indeed probable that a pathway once existed from the valley of the Tigris and Euphrates, north of the Himalayas and south of the Caspian, across central Asia and down through the Tarim Valley. It is possible, and indeed probable, that this is the original road by which the people now called Chinese advanced from western Asia to their early home in Shansi and Shensi. But by some inexplicable decrease of rainfall the route by which the original Chinese came into eastern Asia became impassable.

There was indeed a second route open from western Asia to China, running north of the Caspian and over the plains of Siberia and Manchuria—substantially the route of the Trans-Siberian Railway. But this route was so far north that the journey had to be made in a single summer or else the caravan perished with cold; and the journey was too long to be covered on foot or with ox teams in a single summer. Hence, the northern route was impracticable. It is true that Mongol hordes gradually spread over these plains in successive generations and at last burst with fury upon China through her northern gateway. These devastations led the Chinese to erect, some two hundred years B.C., the Great Wall along her northern frontier. Thus China reinforced her natural isolation by artificial means of exclusion and lived almost from the beginning of her history down to 1,500 A.D. shut off from the rest of the world. The large size of China and the variety of her climate enabled the Chinese to supply their physical wants without foreign commerce, and encouraged them in keeping the gates barred against foreign nations. These centuries of isolation resulted in national pride and conservatism, just as the similar isolation of a family, or a neighbourhood,

produces similar results to-day. Moreover, isolation results in inbreeding, and inbreeding results in infertility. The Chinese soon discovered the dangers of physical inbreeding and guarded against them by prohibiting marriages within the clan. But, alas, the Chinese made no provision against the infertility of intellectual and moral inbreeding. Indeed, the poison worked to such an extent in her veins that long before the Great Wall was built China had lost all contact with foreign nations, and the Great Wall was only the outward expression of Chinese exclusion policy. Here then, in the isolation of the Chinese for perhaps thirty-five hundred years through geographical causes we have one cause of the arrest of Chinese civilization.

Second, China not only lost in a large measure her contact with the rest of the world through physical causes, but she also lost in some measure her contact with God through spiritual causes. These processes of decreasing spiritual life may be traced to three sources: (1) Some time in the early history of China the worship of the Temple of Heaven was monopolized by some emperor or by a succession of emperors until in time the people were robbed of what many sinologues regard as China's original worship of the one God. The Chinese emperor, like the Roman emperor, usurped the place of Christ and became the mediator between God and men, the connecting link between heaven and earth. Thus the emperor has been regarded down to the present day as the Son of Heaven, just as the emperors of Rome were deified. Any other person presuming to worship at the Temple of Heaven would have been executed summarily for high treason on the ground that he was usurping the highest prerogative of the emperor. (2) The Chinese people, like every other nation, followed, in some measure, the course of history portrayed by Paul in Romans. Like all of us at times "they held down the truth in unrighteousness" until they themselves were ready to yield to the emperors the worship of the true God connected with the Temple of Heaven, and

to accept for themselves the worship of the spirits of their ancestors. Whether we regard the worship of ancestral spirits as due to retrogression, or whether we say that the Chinese gradually advanced from animism to the worship of spirits and then paused in their upward progress, in either case their early acceptance of this lower form of worship helps to account for the arrest of civilization in China. (3) Recognizing the influence of great persons in history we regard Confucius as an additional cause of the arrest of Chinese civilization. Confucius was the child of the ages and the father of the ages. More than any other man in China, Confucius was the product of the past and the creator of the ages which succeeded him. He did more than any other mortal to confirm China in materialism through spiritual isolation. Before blaming Confucius too severely for his agnosticism we must remember that Socrates was put to death by the Greeks for unbelief, and had Moses been overtaken by Pharaoh he would have been executed as disloyal not only to the government but to the worship of the Egyptians. It must be confessed, however, that neither in what he rejected or accepted did Confucius rise to the religious height of Moses or of Socrates and Plato. He fell in with the ignorance of the times and the customs of his fathers far enough to practise and advise the worship of ancestral spirits. Moreover, while he carried his superstition too far on the one side, on the other side he carried his scepticism also beyond Plato and Socrates or Moses. To Plato God was the supreme First Cause. Socrates not only believed in one righteous God but so fully accepted his own guidance by the spirit that he became the unconscious pre-Christian discoverer of our doctrine of the Holy Spirit. So Moses on the one side far surpassed Confucius in the rejection of the superstition of the Egyptians, while on the other side he advanced far beyond Confucius in his belief in a personal God. Indeed, to him and through him to the Israelites God was the most real being in the universe. But while Plato and Socrates and Moses reached theistic ground,

Confucius feared all communication with the unseen world, and advised his people, aside from the customary sacrifices to ancestral spirits, to have as little connection as possible with the unseen realms. He was indeed no denier of the supreme God. Rather he seems clearly to believe in a supreme God and in an over-ruling Providence for himself. But certainly he was an agnostic in his teaching in regard to such a God; and this agnosticism contributed to the neglect of the worship of the true God, and discouraged any earnest search for a knowledge of him. Confucius is so colossal a figure that we rank him with the forces of nature in his influence upon the Chinese people. Summing up the causes of the arrest of Chinese civilization we may say, therefore, that Chinese civilization was paralyzed through geographical isolation, through the people losing in some measure their contact with God, through disregard of such light as they had, and especially through the influence of Confucius.

III. Causes of the Survival of Chinese Civilization.

(1) Confucius. Turning now to the causes which enabled Chinese civilization to survive in a state of suspended animation for over two thousand years, again we should name Confucius. There are two types of great men—the prophetic type and the priestly type, the leaders and the conservators of civilization. The prophets represent the higher type of humanity. More mental grasp, more power of initiative, more energy and courage are required to lead the race onward and upward to the conquest of unconquered heights than are required simply to hold the heights already won. But let us not disparage the power of the conservative. Second, only the power of achievement is the power required to inspire a race to maintain the gains its ancestors already have made. Next to the ability to increase one's physical strength is the ability to preserve what strength one has. Not inferior to one's ability to

advance in learning, is one's ability to preserve, and have ready for instant use, the knowledge already mastered. Certainly not inferior to a man's ability to make spiritual progress is his ability to hold himself unswervingly to the highest point of consecration already attained. Now, of this second class of great men, the conservatives, Confucius, by his belief in a divine call to preserve Chinese civilization, by his fifty-six years of devotion to that call, by the common sense and sound moral judgment displayed in his teachings, and most of all through the favour and help of God, became the greatest representative who ever walked this earth. Moses is the only other man who can rank with him. In the prophetic sphere as the creator of civilizations, Moses greatly surpasses him: but Confucius has preserved a larger race for a longer time and with greater national unity than did Moses. Confucius rendered this supreme service to China because he was himself full of reverence, exerted greater self-control, was more unswerving in his devotion to his ideal, and preserved more fully than any other Chinese the true light, which lighteth every man coming into the world. Hence we reckon Confucius along with the forces of nature as one of the causes contributing to the preservation of Chinese civilization.

(2) But a great man always springs out of a great people, and the Chinese people were not unworthy of Confucius. While going too far in their worship of the spirits of their ancestors, nevertheless the Chinese more fully than the Jews themselves observed the fifth Commandment, "Honour thy father and thy mother that thy days may be long in the land which the Lord thy God giveth thee." And truly God has kept his promise; the days of the Chinese have been long in the land which the Lord our God has given them. Along with obedience to the fifth Commandment, the Chinese have observed the seventh Commandment—not perfectly by any means, but more fully than any other great nation. They have combined these two commands of the Decalogue in their well known

proverb, "Of ten thousand evils lewdness is the chief; of ten hundred virtues filial piety is the first." While the Chinese are far from sainthood in social purity, they have maintained the death penalty for adultery for many centuries; and they never fell into that moral perversion which would have led them to sanctify lust by making it a part of worship, as did Greece and Rome, and Babylon and Egypt, and even Judea at times, as does India yet. Once more, Chinese parents have observed more fully than any other people the first maxim of all sound learning: "Teach your sons in childhood that which they must practise in age." The father is not simply the progenitor but the teacher and companion of his son, bringing him up at his side and training him in the trade or industry which the son must practise as a man. Surely if the partial disobedience of the Chinese was one cause of the arrest of their civilization, their partial obedience to such light as they have is one of the causes of the preservation of the civilization which they possessed.

(3) Moreover, as geographical conditions largely caused the isolation of China and the arrest of her civilization, so physical geography is a potent cause of the preservation of her civilization. While nature isolated the Chinese, she dealt in large and generous fashion with them. The country embraces every variety of soil and climate and produces every material product demanded for the sustenance and civilization of mankind. Moreover, the country is so large that China has been a congeries of nations rather than a single state. Especially when we add to China Korea and Japan, a sufficient number of people is found in the Far East to furnish a large amount of mutual stimulus and at least to keep alive existing civilizations. Hence Confucius, China's partial obedience to such light as she received, and the large and rich portion of the earth's surface with its products, are the causes of the preservation of the civilization of China.

IV. Causes of the Renaissance of Chinese Civilization.

Turning now to the fourth fact—the awakening of China, everyone will recognize at least two causes, namely, her fresh contact with God through missionary efforts, and her contact with western nations. No argument is needed to prove the effectiveness of these two causes. The only question which arises is over the relative influence of these two factors; and they are so interwoven, God so works through established agencies, that it is impossible to disentangle them and say exactly how much of the awakening of China is due to her contact with the nations which have already achieved a measure of civilization, and how much is due to missionary impulse. We are sure that commercial and political contact with western nations eventually would have proved sufficient to cause the renaissance of Chinese civilization. Nevertheless, both observation and history show that the prime cause of the awakening of China was the missionary and not the merchant. The primary cause of the recent progress of the Chinese is not the telegraph, the newspaper, the steam engine, but Jesus Christ. Christianity entered China before these inventions were introduced and was the cause of their introduction; above all, Christianity was the original cause of the awakening of the western nations from whom China is now receiving light.

Summing up this brief review, the early progress of civilization in China was due to her contact, either directly or through western nations, with the true light which lighteth every man coming into the world; the arrest of her civilization was due to her geographical isolation, to the loss by the people of the worship of one God at the Temple of Heaven, to their partial disobedience to the light they had, and to Confucius' fear of contact with the supernatural; the survival of this arrested civilization was due to Confucius' teaching of loyalty to ancient customs and to a fuller obedience by

the Chinese than other nations rendered to the true light which lighteth every man coming into the world; and finally the awakening of China is due to her contact with western nations partially Christianized, and above all to the Christian missionaries. Since, therefore, the new light and life which have come to China owe their origin to Christianity, the church must not repudiate her offspring. We may well be anxious for the outcome, for the Christian church has not realized the urgency of the divine summons and has not sufficiently helped the Chinese to prepare for the crises which confront her, but Almighty God is back of the awakening in China.

V. Chinese Institutions and Recent History.

A study of three institutions of China and of her more recent history furnishes added assurance that God has been strangely preparing this people for a more democratic form of government and organization of society. God in His wisdom and divine grace has used not only Protestant and Roman Catholic missionaries, but Judaism and in a measure Buddhism and Confucianism, and even political events, as a divine propadeutic to a Christian democracy. Confucianism is rooted in the Five Relations; those of Emperor and ministers, of father and son, of husband and wife, of elder and younger brothers, of friend and friend. These relations rest back upon the responsibility of the Emperor for the people, of the husband for the wife, of the father for his family, of the elder brother for the younger brothers, and of friend for friend. In return for the responsibility assumed on the one side, there must be obedience and service on the other side: of the ministers to the Emperor, of the wife to the husband, of the family to the father, of the younger brothers to the eldest brother. However harsh Confucianism often is, nevertheless, its long training of the Chinese in the sense of responsibility on the one side and in the sense of obedience upon the other side

has been essential to the continuance of their civilization; and in the absence of the long training of the Old Testament which the Jews enjoyed, may not this puritanical training, prove a providential preparation for the self-control and reverence for law so essential for the establishment of democratic institutions?

(1) **Clan Government.** Moreover, the Fifth Relation mentioned by Confucius is that between friend and friend. The basis here is reciprocity upon which Confucius laid great stress. His definition of reciprocity is the Golden Rule stated negatively, "That which you would not have done unto you, do not unto others." Reciprocity places all men upon an equality in the relation of mutual and equal responsibility for each other's welfare, and in this Fifth Relation of Confucius we find the basis for democracy. Indeed, the people have embodied—in a crude fashion to be sure—the principle of reciprocity in certain institutions, some of which even antedate Confucius' statement of the principle. Mencius, a disciple of Confucius, in applying this principle to the Emperor and the people, clearly taught that when the Emperor fails to recognize his responsibility to Heaven and his duties to the people, he has exhausted the mandate of Heaven, and the people have the right to rise in revolution and drive him from the throne. This principle finds more complete illustration in the local self-government of the people. Dr. Hawks Pott in his sketch of Chinese History says on page 14, "The heads of the family and the heads of the clan have the control of the people in regard to affairs of a purely local character. This local self-government still exists in China." The headship of the clan in China is usually hereditary, and the village eldership rests largely upon age. But whoever is the nominal head, in the clan or village where everyone is known, the man who comes to real authority is the one who represents the dominant sentiment of the community. The responsibility of the leader for his followers is so heavy, and the difficulties of resisting oppression by higher officials are so great, that the Chinese exercise the power of recall over

inefficient clan leaders and keep to the front their strong, representative man. Thus, the masses of the people enjoy to a considerable extent local self-government.

(2) **Village Government.** Moreover, the domocratic spirit often operates in the selection of the headmen of the tithes and the hundreds for the wards and the villages. Williams, in his Middle Kingdom, vol. 1, pages 482, 483, 500, speaks of each hundred or village selecting its headman in a sort of town meeting; of the principal men in the village exercising the power of recall when the headman no longer represents them; of the large influence of these headmen because they represent popular sentiment; and of the value of these representatives of the people in resisting the claims of the higher officials, who receive their offices by appointment from above. Williams shows further that the principle of local self-government in some form prevails in all parts of China; that it has existed from a very early date; that a similar system exists in India, but that the democratic principle in India terminates with the village elder, whereas in China the village elder is only a single illustration of Chinese democracy. Doolittle, in his Social Life of the Chinese, vol. 1, page 250 speaks of the trustees of the neighbourhood being elected annually, and of their election of a chairman or headman, and of the by-laws and regulations which they make for the government of the village. He indeed admits on page 384 that the headman of the village is sometimes chosen by lot, but calls attention to the fact that care is taken in the selection of the names of those men among whom the lot is cast. While all the descriptions of the process by which the representatives of the people are elected are indefinite, and the processes themselves vary in different communities, nevertheless, the leaders of the common people are in business ability and in character the representatives of their respective communities. This does not imply that they are always men of superior character, any more than the leaders of Tammany Hall are men of superior character; it implies that they are men of force, and of such

character as the clan or the local community desires, or, at least, tolerates, in its rulers. Moreover, the present upheaval in China shows a decided trend in favour of the democratic rather than hereditary principle in the selection of these local officials. In southern China where clanship especially prevails, centuries of experience have inclined the Chinese in the present crisis to repudiate the hereditary method of selecting rulers, and to support the democratic principle.

(3) **Guild Government.** In addition to this large measure of local self-government in China through clans and village elders and headmen, the business affairs of the Chinese are largely governed by their guilds. Next to the temples, the most striking buildings in Chinese cities are the guildhalls. The temples and guildhalls in China impress the traveller almost as much as the churches and schoolhouses in the United States, and the guildhalls are of far more practical importance than are the temples. The guilds are very general throughout the Empire. First in all large cities are the territorial guilds—the guilds for the people of various provinces or cities residing in that city. Next to these we have guilds for almost every form of business; the bankers' guild, the silk merchants' guild, the wheelbarrow guild, the piece goods guild, the needle makers' guild, the fish-hook makers' guild, and even the beggars' guild, and the thieves' guild. Mr. Jernigan in his admirable volume on China in Law and Commerce, Mr. Morse in his valuable book on The Guilds of China, and Mr. Macgowan in his admirable monograph on Chinese Guilds, show that these guilds are always schools in the art of government and often schools of democracy. They are always well organized because they are often engaged in industrial, commercial or political warfare. Their officers consist generally of an executive committee whose members usually are elected annually and are eligible for re-election. The executive committee selects a secretary and manager. The guilds often have as much influence in the practical shaping of the affairs of city govern-

ment and vastly more influence in the control of the business interests of the city than has the political government. The members of the guild settle almost all their personal and commercial disputes according to guild laws. They often enact trade regulations, settle general trade disputes, and perform with equal readiness the functions of a chamber of commerce or of a municipal council. The guilds often levy their own taxes, support fire brigades, provide their own standards of weights and measure, fix the rates of commission, determine their settling days, so that the combined guilds regulate and control the internal trade of the Empire. The laws of the guilds are read in the courts of China as if they were part of statutory law, and these guild laws determine the decisions of the courts. Mr. Morse on page 1, says, In China we have had for centuries a theoretically autocratic government working through a bureaucracy, but "the people have lived their own life of farmer or trader in democratic equality and for all essentials of life in freedom." Again on page 9 he writes: "Trade guilds have always been of purely democratic origin." Just as the guilds of the Middle Ages gave rise to the free cities of Europe and the Hanseatic League and helped to lay the foundations of popular government in western nations, so the guilds of China have helped in some measure to prepare four hundred million people for representative institution. When we remember that the guilds of China have been training the Chinese for self-government for centuries, that village elders and headmen have existed from the time when the memory of man runneth not to the contrary, and that while for over two thousand years the Chineae have been drilled in the Confucian doctrine of reciprocity as a basis for democracy on the one side, on the other side they have been drilled in the Confucian doctrine in reverence for rulers, and obedience to parents as a basis of self-control; and when we recall that in addition to such guidance as God vouchsafed to them through these early institutions, He has given them three hundred years of Roman Catholic missionary training and one

hundred years of Protestant missionary training, surely we must recognize a Providential preparation for such a time as this.

(4) **Recent Political History.** We believe there is a still further manifestation of divine providence in the preparation which the government unwittingly has made for popular institutions. Any intimate knowledge of recent history in China makes clear the fact that the Revolution was not so unexpected as western nations or, even, as many missionaries supposed. Indeed, the most hopeful sign of the times was that while the rebellion was a revolution in form, in substance it was an evolution even more than a revolution. Nothing has more astonished western nations than the peaceful character of the movement; and this peacefulness of the movement is the strongest demonstration of its evolutionary rather than its revolutionary character.

At one point, indeed, there has been a profound revolution in the officials of the Empire, namely, in their attitude toward foreign peoples and especially foreign nations. We have called attention to the long centuries during which the Chinese were shut off from the rest of the world. Is it remarkable that, at last, they grew to regard their Empire as the Middle Kingdom, and all other races as outside barbarians hovering in starvation upon the borders of their chosen land? Later, when the power of the foreigners began to dawn upon them, and they experienced in wars with Portugal and Spain, France and Great Britain the ruthless manner in which superior force is sometimes used, need we wonder that they regarded the outside world with a nameless dread? For many years after the Chinese sovereigns had been compelled to recognize the foreigners and admit them to their capital, their only diplomacy consisted in duplicity and in their skill in playing off the greed of one foreign nation against the greed of others. At last when the war between China and Japan in 1894-95 demonstrated the weakness of the whole imperial system, and foreign nations began the partition of the Empire, and every foreign ally failed to come to

her defence, the Empress Dowager, full of superstition, fell a victim to the superstitions teachings of the Boxers and trusted that through them the gods of China would sweep the hated foreigners from the Empire. A fair reading of history compels the verdict that the Empress Dowager and the Manchu leaders desired the complete annihilation of the foreigners, and the total banishment of all foreign influence from China. This was no sudden or irrational change in Chinese policy, but was simply the logical carrying out of the exclusion policy, which had prevailed in China for more than two thousand years. Li Hung-chang doubtless would have been glad to see the Empress' dream fulfilled, but he had been round the world and knew the power of the foreigners. Moreover, he had little faith in the gods of China. Hence, he and such supporters as Yuan Shih-kai and Chang Chih-tung and Jung Lu feared from the start that Boxerism was hopeless, and indeed advised the Empress Dowager to abandon instead of trying to carry out the policy of centuries, and to attempt rather, after the example of Japan, to learn the secret of foreign power. The Boxer uprising was the expiring effort of China to carry to its logical conclusion the exclusion policy which found its earliest embodiment in her Great Wall 200 B.C. We cannot denounce too severely the duplicity and wickedness of the Empress Dowager in carrying out her exclusion policy: but let us not denounce too harshly the policy itself, until the United States and Canada, Australia and South Africa are willing to abandon their exclusion policy towards the Chinese, and the Emperor of Germany ceases talking of the Yellow Peril.

During the long months which the Empress Dowager spent in retirement in Taiyuanfu, a profound revolution took place in the mind of this remarkable woman, and she returned to Peking in 1902 with the avowed and, we think, the sincere purpose of adopting western civilization. Indeed, the Emperor Kuang Hsü who ruled China from 1889 to 1908 had outrun his imperial and imperious aunt in his political education and had seen before he ascended

the throne the impossibility and the undesirability of attempting to shut China off from the rest of the world. During his nine years reign, he adopted the policy of Japan instead of walking in the path trod by his ancestors for over two thousand years. He, indeed, fell into the mistake of imagining that a new nation could be created by mere paper pronunciamentos. But when the history of the last twenty years is written, Kuang Hsü will be recognized as the Wendell Phillips or the Count Mazzini or the John Bright of China. Moreover the Dowager Empress from her return to Peking in 1902 to her death in 1908 adopted the very policy which she had deposed Kuang Hsü for originating, and pushed the Empire along the path of reform as rapidly as she thought it was safe to move. During these last six years, she became the Queen Elizabeth of China, or if Englishmen think her past record, and her not occasional savagery, make her unworthy of that title, we may at least call her the Catherine the Great of China. Meantime, her right hand helper, Yuan Shih-kai became the Cavour of China, and could he have remained the Prime Minister until the present day, he might have transformed a worn out despotism into a constitutional monarchy for four hundred million Chinese as Cavour did for thirty million Italians.

Prince Chun, while dismissing Yuan Shih-kai for Yuan's betrayal of his brother, Kuang Hsü, was fully committed to the reform programme. Both selfish and unselfish considerations committed Chun to a constitutional monarchy. His son was the nominal Emperor. But his son was the arbitrary choice of the late Dowager Empress instead of being first in the line of succession according to the house laws of the Manchus and of all other royal families. If Prince Chun was to have the loyal support of the Manchus, the only course open to him was to remove his son from the throne and invite the next in the line of royal descent to occupy it. If, despite Manchu opposition, he hoped to transmit the throne to his son, he must carry out such reforms as would appeal to the Chinese nation for

support, and hope through that nation to found a new dynasty more fully resting upon popular support than had the Manchu Dynasty for the last one hundred years. Hence, before his retirement, Prince Chun had pushed forward the opium reform to the best of his ability and in a manner which the London Times said challenged the admiration of the world. He was also pushing rapidly the movement towards constitutional government. Moreover, he took the progressive side in suppressing the plague. Even the revolutionists, by following in his footsteps, recognize that he adopted a wise policy in attempting to secure foreign loans; and his successors will yet follow in his footsteps in connecting the provinces by a national railway system. He was in advance of his times in his decree abolishing slavery. Indeed, the criticism which one of the most enlightened statesmen of Japan made on Prince Chun's administration was that China under him was moving so rapidly that she was in danger of running off the track and going into the ditch. But Prince Chun committed, or perpetuated, some of the most serious faults of his predecessors. After a few months' retirement of Yuan Shih-kai to show his respect for his dead brother, the Prince should have called back the Count Cavour of China, who alone was able to transform the Empire into a constitutional monarchy. Above all, he should not have been guilty of the nepotism involved in giving the command of the navy to an incompetent and corrupt brother, and the command of the Army to a still younger and wholly inexperienced brother, but should have left both under the supreme command of Yuan Shih-kai with such competent lieutenants as that capable general would have selected; he should have abolished concubinage and banished eunuchs from the palace. Moreover, as De Tocqueville has pointed out, the most dangerous moment in a corrupt government arises when it admits the necessity of a reform and enters upon its own regeneration; ills which are patiently borne so long as they are believed inevitable become intolerable the

moment their transitory character is recognized. This principle found ample illustration in the sad experience of Prince Chun. Above all, possibly God had some better plan in mind for China than continuance under a despotism which, however good the intentions of its latest representative, had upon the whole been the embodiment of conservatism and corruption for a hundred years. The fathers had eaten sour grapes and the children's teeth were set on edge. But does not the recognition that democracy in China rests upon the Confucian principle of reciprocity, that this principle has found some measure of embodiment for millenniums in local self-government and in guild control of the business of the Empire, that a revolution took place in the mind of the Dowager Empress during her Arabian retirement at Taiyuanfu, that the teachings of Mencius justify revolutions, and that the reforms inaugurated by Kuang Hsü in 1898, pushed forward by the Empress Dowager in 1902, and developed by Prince Chun in 1908, prepared the way for the revolution—furnish hope for the days that are before us? Indeed, the present movement impresses us as being not a contradiction of Chinese history and the reversal of fundamental Chinese tendencies, but rather a blossoming out in unexpected form of democratic tendencies which have been developing in the dark for century after century. Hence, despite the uncertainty of the present, despite the possibility of five years or fifty years of progress and reaction, despite the possibility of even a military dictatorship preceding the settling down of the Chinese into paths of peaceful progress under representative institutions, we predict that future historians will record with amazement the capacity for self-control and self-government which the Chinese will develop and display during the crises upon which we are now entering.

VI. Dangers Confronting China.

Turning now to the dark side, one very serious danger confronts Chinese civilization to-day. Under the laws of

the universe, which are the laws of God, usually the faculties of a race are not awakened to that degree of activity, which leads to great inventions and enables the people to master the material resources of the earth, until communion with God has first quickened the spiritual nature and through it the moral and intellectual faculties of that race. All writers upon civilization recognize that it consists of the balanced and orderly development of the moral and intellectual and artistic and material interests of mankind. In the divine order, this progress originates in the quickening spiritual life of the race. Nevertheless, it is possible for a pagan people coming into contact with an imperfect Christian civilization to accept such portions of this half-Christian, half-pagan civilization as pleases it and leave the rest. Thus the American Indians, brought into contact with the blessings and the evils of the half-Christian civilization which the white men brought to America, chose for themselves, not the Bible and the spelling book, but gunpowder and rum; and they have almost perished from the earth. Thus, also, every port of Africa was cursed by the presence of the slave dealer and is yet cursed by cargoes of rum. So every port of the Far East is cursed to-day by its contact with western civilization, because the pagan peoples find more attraction in western vices than in western virtues. So the Chinese may become fascinated by our material inventions, which are indeed blessings in themselves springing from our Christianity, and may adopt our railways and telegraphs and telephones, our methods of mining and manufacturing, our western science and education, and may remodel their government after the pattern of a constitutional monarchy or an American republic, and imagine that these blessings are all that the west has to give China. If China simply adopts the material civilization of western nations without accepting the spiritual life and the moral discipline which underlie and are the cause of our material progress, then the new civilization will become rotten before it is ripe. Herein lies the burden of the

church. China may indeed adopt either an American or an English form of representative government. Everyone familiar with the history of rotten boroughs in England, with the carpet-bag government of the South, the Credit Mobelier scandal, and the Saint Louis whisky ring which followed the American Civil War, with Tammany democracy in New York and Republican Ring Rule in Philadelphia, and the corruption of labour rulers in San Francisco, knows that selfishness and corruption can flourish under a constitutional monarchy or a democracy as well as under a despotism. As Herbert Spencer writes, "There is no political alchemy by which we can get golden conduct out of leaden instincts." Moreover, almost universal corruption prevails in China among the Chinese officials as well as Manchus. Superstitions enslave the masses; popular ignorance is appalling; the foot-binding reform has made little progress; the decree abolishing slavery is a dead letter; polygamy still exists; the guilds are organized professedly on the selfish basis of advancing their own interests at the expense of others; and the clans conduct almost exterminating warfare against each other. A Confucian ethic is sadly defective, and Confucius' perversion of history raises a question as to whether his account of his own moral progress is wholly sincere or is in part posing for effect. What hope do these sad but undeniable conditions furnish that the millennium will be ushered in by the proclamation of a republic?

Nor ought we to expect the Chinese suddenly to reach a political millennium. It took the United States seven years to win their independence, and six years more to adopt a constitution and organize a republic, while the civil war of 1861-65 showed that one of the gravest governmental problems had been left unsettled, and an alien race still continuing in the heart of the republic shows that the gravest social problem has not yet been solved. France was eighty years in passing from the despotism of 1789, through the bloody Revolution, followed by the military

dictatorship of Napoleon and the progress and reaction of subsequent years to the republic of 1870. What right, therefore, have the western nations to expect Chinese leaders to prepare four hundred million people to pass from oriental despotism to a Chinese republic by a few weeks session of an assembly at Nanking?

Summing up our conclusions in a sentence, our review of Chinese history shows on the one hand that processes which have been at work for centuries have suddenly culminated, and that a new era has been inaugurated which will profoundly affect one-fifth of the human race, while on the other hand the present condition of the Chinese is such that only those living in a fool's paradise, and asleep in that, can dream that the proclamation of a republic will inaugurate the millenium.

VII. Missionary Polity.

What, therefore, shall we do? First let us urge upon our governments in the home lands that they abstain from all intervention, and above all, that they do not take advantage of the present embarrassment of China, in the name of order and peace, to steal territory which has been recognized for hundreds of years as clearly belonging to the Empire. Indeed, as missionaries, some of us possibly are showing an undue anxiety to intervene in matters, which the Chinese should be left to settle for themselves, or at least to become advisers of the leaders; the obtrusiveness of much of the unsought advice tendered the Chinese must impress them as little short of impertinence. Only our intense interest in the Chinese prompts us to steady the ark at such a time as this, but steadying the ark is ever fraught with danger.

Turning now to our positive work, the gravity of the crisis on the one side, and the boundlessness of the opportunities on the other, may well lead us to earnest counsels on the co-ordination of our work, so that there may be the least

possible friction or waste in meeting these new responsibilities. If the immensity and the unexpectedness of the Chinese upheaval shall bring our churches into such co-ordination as will eventually lead to the articulation of all the churches in Christendom, surely the Chinese crisis will help to forward mightily the Kingdom of Heaven upon earth. Again there is fortunately, for the moment at least, a matching of the need by a measure of desire. In Christian literature for instance, there is now an unparallelled demand, not only for books on the Christian principles of government, on the constitutions and forms of governments, on Christianity and reforms, but also for the Bible itself, and especially for the New Testament. The Christian Literature Society will be taxed beyond its power to produce literature showing the influence of Christianity upon prison reform, upon the relief of distress, upon the banishment of superstition, and in the elevation of womanhood. Indeed, the unselfish devotion of women to the highest service of the race upon the one side, and the reverence shown to such unselfish womanhood on the other side is the high watermark of every civilization. Not only the Christian Literature Society, but our great Bible Societies, will be severely taxed; and it is providential that Mr. Milton S. Stewart, through Rev. W. E. Blackstone had completed arrangements before the crisis had arisen for the publication and distribution of some 20,000,000 Scripture leaflets during 1912.

There is also rising among the Chinese such a desire as never existed before for applied Christianity—for hospitals, for red cross work, for famine relief, and for guidance in engineering work to control future floods and lessen future famines.

We also note that the old determination of excluding Christians from all share in public life has for the time being at least, wholly disappeared. Indeed, there is at present such a call as never before existed in any nation for young men trained in Christian lands and imbued with

Christian principles to help shape the government and policy of the nation.

What new effort does the crisis demand of the missionaries? Is it not proof of our past providential guidance that help has been called for so largely along the exact lines upon which we have been doing our work, that is along lines of hospital work, of Christian literature, of education, and even of evangelistic work; for there has been a notable demand for the preaching of the Gospel among the soldiers of the revolution. Certainly all of us now recognize the providential preparation which we have already made in hospitals and in Christian literature, in Christian schools and colleges. Our chief mistake has been our lack of faith. We did not foresee the nearness and the greatness of the upheaval, and we have not made sufficient preparation for such a time as this. For instance, we have ready for the public service of China to-day only a handful of thoroughly trained Christian young men where we should have had hundreds or even thousands. It is idle to deplore our lack of foresight and of sufficient preparation for the crisis which has come upon us. Rather let us remember that if the world continues, whatever happens in the meantime, at least 400,000,000 people or more will be in China twenty years from now with countless problems still unsolved, and with a yet keener sense of need than they now possess; let us, therefore, unite our energies to eliminate all competition and waste, and train as large a number as possible in the best manner possible to meet the opportunities of 1920-30. The same large advance which should characterize our educational work in the immediate future, should characterize also our literary and medical work.

The fundamental and indispensable condition of a new China is the new Chinaman; and only the Gospel of Jesus Christ and of the indwelling Spirit preached and lived by thousands of missionaries and the Chinese evangelists can bring national regeneration. If, therefore, the new civilization

is to prove lasting as well as progressive, and the new era, instead of being speedily followed by reaction, is to mark a stage in the world's progress, the Chinese must have the Christ. Summing up, therefore, our paper in three statements; first, our review of Chinese history shows that the present upheaval is an evolution rather than a revolution, and marks a new era in the civilization of 400,000,000 people and probably of the entire Orient, and possibly of the world; second, the present condition of the Chinese forces us to recognize that they are a long, long way from the millennium; and third, the promises of God and the fulfilment of these promises in human history are making us all certain that Christ is the only hope of China and of the world.

B. Leading Events in 1911.

Jan. 2, Pneumonic Plague appears at Mukden and Peking, having previously, October 12, 1910, broken out at Manchourie.

Prince Chun on advice of Alfred Sze and others decides in favour of Western methods, and appoints Dr. Wu Lien-teh to take medical charge of Plague districts.

Plague stamped out after causing death of 46,000 people in Manchuria.

Jan. 6, Sheng Hsuan-huai, called also Sheng Kung-pao, became President of the Yuchangpu in place of Tang Shao-yi resigned.

Jan. 11, First National Assembly, or Tszechengyuan which convened at Peking October 1910 adjourned. It secured a promise from Prince Chun to rule their Cabinet in 1912, and to summon a National Parliament for 1914. The

Cabinet was organized in the summer of 1911. The Tszechengyuan adjourned to meet again in the fall of 1911.

Jan. 14, Meeting in Chang Su-ho's garden at Shanghai. Formally inaugurated the queue movement. The queue as a badge of subserviency to the Manchus has been removed by from one-third to two-thirds of the population in the leading cities of the Empire.

Feb. 13, Imperial Rescript commanding reform, and retrenchment in official expenditures.

Feb. 24, Imperial Rescript abrogating torture in criminal trials.

March Li Lien-ying, forty years chief eunuch of late Dowager Empress died. For many years he was the chief upholder of official corruption in the Empire.

Mar. 24, Sheng Hsuan-huai negotiates the loan of 10,000,000 Yen for the Yuchangpu from the Yokohama Specie Bank.

April 3, Imperial Decree proclaiming the Emperor through his representative the Prince Regent, Supreme Commander of the Army and the Navy.

April 5, Plague Conference opens at Mukden and continues in session for a month. Dr. Wu Lien-teh elected president.
Delegates present from Austria-Hungary, France, Germany, Great Britain, Holland, Italy, Japan, Mexico, Russia, and the United States highly commended successful efforts of Chinese Government and Dr. Wu in stamping out the Plague.

April 7, Sheng Hsuan-huai negotiates a loan of £500,000 for the Yuchangpu with the Eastern Extension and Great Northern Telegraph Companies.

April 18, Sheng Hsuan-huai effected on behalf of the Yuchangpu the Four Nations' Loan of $50,000,000 gold, with American, British, French, and German capitalists.

April 21, Fu Chi, Tartar General of Canton was shot dead in the streets of Canton by an assassin who professed to be a student of Dr. Sun Yat-sen.

April 28, Revolutionists in Canton attack Viceroy Chang Ming-chi's yamen. Viceroy escaped by a back exit. Revolutionists repressed, but not until Prefects of Samshui and Shuihsing were assassinated.

May 8, Cabinet and Privy Council for China established by Imperial Rescript to take the place of the Grand Council and Grand Secretariat, with Prince Ching appointed president.

May 9, Government policy for nationalization of the railways proclaimed.

May 18, Tuan Fang recalled from retirement and made Director General of the Hu Kuang Railway.

May 21, A further Four Nations' Loan of $30,000,000 gold agreed upon for the Hu Kuang Railway. These loans, and especially the nationalization of the railways deprived all provincial railway bureaus of large perquisites in connection with railway enterprises and awakened almost universal opposition on the ground that under Sheng Hsuan-huai there would be substituted graft on an Imperial scale. In Kwang Tung Viceroy Chang Ming-chi barely suppressed open rebellion. In Changsha Viceroy Jui Cheng by stern action suppressed a riot which took on an anti-foreign complexion.

Aug. 13, Attempted assassination near Canton of Admiral Li with a bomb.

During the summer of 1911 almost unprecedented floods in the Yangtze Valley caused by excessive rains in June and July, add greatly to the political disaffection.

Aug. 24, The Szechuan Railway Bureau whose immense profits through contracts were diverted by the nationalization scheme inaugurated a general strike at Chengtu.

Sept. 14, The disorder in Szechuan became so great that British and American Consuls urgently advised all missionaries to repair immediately to places of safety.

The Prince Regent appoints Tsin Chen-hsuan the popular former viceroy of Szechuan to take all the military forces in the province and Tuan Fang and go to to Szechuan and arrange the railway difficulties. Both men are directed to use the utmost clemency in dealing with the people.

Sept. 16, The Imperial bodyguard at Peking reviewed by Prince Chun in person, who presents the guard his own colors—an almost unprecedented glorification of the army.

Manœuvres of the northern army on a scale never before attempted arranged for the fall of 1911 near Peking, but broken up by the revolution.

Sept. 19-20, Sedan chair coolie riot in Foochow in resistance to new taxes.

Oct. 9, Revolt of troops at Wuchang, followed by the capture of Wuchang and Hanyang by the Revolutionists under General Li Yuan-hung, the nephew of Yuan Shih-kai.

Oct. 14, Yuan Shih-kai recalled by Imperial Decree and appointed viceroy of Hu Kuang province.

Oct. 22, Ichang passes over to the Revolutionists.

Oct. 24, Changsha passes over to the Revolutionists.

Oct. 24, The new Tartar General of Canton, Fung Shan blown to pieces with a bomb as he landed at the wharf.

Oct. 25, Sianfu, capital of Shensi revolts and sets up an independent government.

Oct. 26, Sheng Hsuan-huai cashiered on demand of the Tszechengyuan which had convened.

Oct. 25-29, Hankow recaptured by Imperialists under General Yin Chang and destroyed by Imperialists' shells and incendiary fires set by Imperialists.

Oct. 30, Famous Decree of Penitence issued by Prince Chun in the name of the little Emperor.

Nov. 1, Nanchang passes over to the Revolutionists.

Nov. 2, Hangchow passes over to the Revolutionists.

Nov. 2, Constitution promised by Prince Chun in response to a demand of Imperialist troops at Lanchow.

Nov. 3, Shanghai passes over to the Revolutionists, and Wu Ting-fang appointed as Foreign Minister of an incipient Shanghai Government.

Nov. 3-6, Soochow, Kashing, Ningpo, Shaohsing, Chinkiang, Changchow, Quinsan and Sungkiang pass over to the Revolutionists.

Nov. 9, Anking passes over to the Revolutionists.

Nov. 9, Canton proclaimed a republic of Kwang Tung, Viceroy Chang Ming-chi taking refuge in Hongkong.

Nov. 9-11, Foochow after two days' skirmishing surrenders to the Revolutionists under General Sung a

former Manchu. The Viceroy Sung Shao commits suicide.

Nov. 11, Wu Ting-fang published an appeal to Prince Chun (Regent) to abdicate.

Nov. 13, Yuan Shih-kai reaches Peking.

Nov. 9-13, Swatow, Chefoo, Amoy, and the provinces of Yunnan, and Kweichow pass over to the Revolutionists.

Nov. 14, Mukden proclaimed a Committee of Safety with Viceroy Chao Erh-yeng as president.

Nov. 14, Shantung proclaimed itself a republic with the Governor Sun Pao-chi as president.

Nov. 26, The throne swears allegience to the new constitution of nineteen articles which had been formulated by the Tszechengyuan.
Early in November Viceroy Chang Jeu-chun with the authority of the throne announced that the people of Nanking might go over to the Revolutionists. General Chang Hsun in command of the troops at Nanking resisted the Decree and imprisoned the Viceroy and declared that he and his men would die in the ditch before surrendering Nanking.

Dec. 1, General Chang Hsun abandons Nanking with a comparatively small body of soldiers and retreats north across the Yangtze and along the Pukow railway. The rest of the army surrendered the city.

Dec. 6, Decree of Prince Chun's abdication published by the Empress Dowager.

Dec. 18, Peace Conference opened in Shanghai between Dr. Wu Ting-fang representing the Revolutionists, and Tang Shao-yi representing Yuan Shih-kai.

Dec. 20, The six great Powers, France, Germany, Great Britain, Japan, Russia and the United States express through their Consuls at Shanghai the earnest hope that the Shanghai Conference might result in peace.

Dec. 24, Dr. Sun Yat-sen arrived in Shanghai.

Dec. 28, Throne announced that it would leave the future form of government for China to the decision of the National Convention.

Dec. 29, Dr. Sun Yat-sen installed as President of the provisional Military Government of Nanking.

Although beyond the period covered by this summary, it may be convenient for future reference to add other memorable dates, viz.,—

1912.

Jan. 2-3, Tang Shao-yi's authority as peace Commissioner cancelled by Yuan Shih-kai, who continues peace negotiations by telegraph with Dr. Wu Ting-fang.

Feb. 12, The throne accepts the Republic.

Feb. 14, Dr. Sun Yat-sen resigns as Provisional President, and at his earnest request Yuan Shih-kai is elected President of the Republic by the Nanking Assembly.

CHAPTER II.

GOVERNMENT CHANGES AND NATIONAL MOVEMENTS.

By W. Sheldon Ridge, Editor of "The National Review."

I.

CHAPTER headings are not always reliable guides to the contents of the chapters over which they stand, but that defect can hardly be charged with reference to this chapter in this issue of "The China Mission Year Book." During the past year China has passed from the heights of despotism, across the valley of revolution, to the sunlit slopes of democracy, and in reviewing the events of the year it becomes increasingly evident that many an apparently isolated and insignificant fact had a close and highly organic connexion with tendencies, movements and forces the combined and cumulative effect of which was only seen in the final declaration of the articulate element of the population that it would no longer have this dynasty to reign over it. In the following paragraphs there may be a tendency to over-interpret, but the remarkably complete network of the revolutionary organization, the facility and rapidity with which, in an ever widening circle, cities and towns passed under the administration of the revolutionary leaders, and the preparedness of the leaders for the duties thus suddenly, though scarcely unexpectedly, thrust upon them, all tend to shew that in many of the earlier incidents of the year the truly revolutionary spirit—as distinct from the merely rebellious—was at work. "Of all nations that have attained to a certain degree of civilization," said that erratic genius, Thomas Taylor Meadows, the historian of

and commentator on "The Chinese and Their Rebellions," "the Chinese are the least revolutionary and the most rebellious." If recent events mean anything at all, they mean the complete contradiction of that dictum.

The third and last year of Hsuan-tung opened with the presence of what appeared to be serious menace upon China's frontiers. The British Government had sent a force to do police duty at P'ienma, on the borders of Yunnan, whether within or without the Chinese boundary still remaining to be settled; the Russian Government was announcing an advance into Mongolia, covered by a statement that on account of the increase of Russian commerce it had become necessary to establish consulates at numerous towns in north-western Mongolia; Portugal was squabbling as to the exact limits of her territory at Macao; and there was the ever-present pressure of Japan in Manchuria. The fact that these elements of pressure appeared to be directed simultaneously against China gave rise to a very general impression amongst the Chinese that the Powers had decided upon the partition of the country, and this impression was strengthened by the indiscreet statements of one of the Ministers in Peking, made to a chance visitor, and by him repeated without restraint. It is highly probable that the leading men in China knew quite well that the fear was entirely groundless, but they felt that it would do no harm for the people to believe the menace real, as it would increase the popular feeling against the ruling house and help to pave the way for the leading in of a new era.

However these things may be, these frontier incidents gave rise to two organizations that have since played a noteworthy part in the shaping of the events of the second half of the year. These two organizations are the Citizen Army and the "Dare-to-Dies." Late in March and early in April there were formed all over the country bodies of young men who devoted their leisure to military drill, athletic exercises, and the study of military matters. The professed object of this Citizen Army was the organization of a national

volunteer force that should be available as an auxiliary to the regular forces in the event of a rupture with any one or more of the foreign Powers. The likelihood of such a rupture was most remote, but that did not affect the ardour of those who found the funds, of those who officered the corps, or of the rank and file. Foreigners generally regarded this motley and heterogeneous force with some apprehension, as it was feared that its creation arose from an anti-foreign sentiment, and that the force might at any critical juncture, at any rate in the interior, prove a serious embarrassment, if nothing worse. But whilst the foreigner was merely apprehensive the Peking Government was alarmed, and orders for the suppression of the movement were sent throughout the country. The Peking Government clearly questioned the *bona fides* of the movement. The answers to the orders of suppression were various. The Viceroy of the Liang Kiang and the Governor of Soochow jointly telegraphed to the Peking Government that they had made the strictest enquiries, and they found that the Citizen Army had no illegal aims or purposes and that it was working quite smoothly, every precaution being taken to prevent trouble. Other officials from other parts announced that they had suppressed the new movement. The attitude taken by each official may in all probability be assumed to indicate the extent to which he had been admitted to the inner councils of the future revolutionaries. In the case we have quoted, it is significant that the Governor of Soochow was not long, when the crisis came, in making up his mind to join the revolutionaries, and that he lent considerable assistance in the siege of Nanking, in which city the viceroy who had telegraphically reported jointly with him on the subject of the Citizen Army, and had probably done so trusting entirely to the Governor's report, was making his stand. No less significant is the fact that those who had from the first most enthusiastically and generously supported the Shanghai contigent of the Citizen Army became, immediately on the passing of Shanghai into revolutionary

hands, the nucleus, the chief officeholders and the financial guarantors and agents, of the Provisional Republican administration. In the early days of both the Citizen Army and the "Dare-to-Dies" Peking was frankly suspicious of them, and meetings of the Board of Education, alarmed at the spread of the movement in the Colleges, the Board of the Interior, and the Army Board were held specially to consider the question. When the first flush of enthusiasm was over these two societies worked less ostentatiously but more thoroughly and Peking, with its head in the sand, hearing and seeing nothing further, dropped again into easy security. Or perhaps other questions drove this from the Peking Government's mind; there were quite enough of them to distract the most perfect government.

The frontier menace to which we have referred did not stand alone as an incentive to popular indignation. In our last issue (p. 41) we referred to the arrangements then being made for a loan of £10,000,000 to China for the purpose of currency reform "on reasonable terms, provided China will allow a foreign expert to supervise her financial and currency reforms. This China is scarcely prepared to do, but the necessities of the case are such that China must acquiesce in a few weeks, if not days." Before those words were in print the agreement for the loan was signed (15th April), and it was arranged that an independent financial advisor should be appointed. The signature of this loan was but the beginning of a loan policy that earned the unqualified displeasure and emphatic disapproval of the people, as represented by the provincial assemblies, and was made the rallying point for a constitutional demand of the highest importance. This was the demand for the convening of a special session of the National Assembly. This body, which first met in October of 1910, had closed its session just before the Chinese New Year, after giving the Palace some very bad quarters of an hour. The provincial assemblies formed a joint association which sent representatives

to Peking to demand the reassembling of the National Assembly for a special session to consider the loan question, and these delegates, with many of the members of the National Assembly who resided or had gathered in Peking presented an united demand that the loan should not be concluded without the Assembly's sanction. This demand was unheeded, the loan was arranged; and other loans were projected. This conduct on the part of the Government strengthened another demand upon which these same delegates were insisting, the demand for a responsible cabinet. We have thus several different issues raised by practically the same people: the National Assembly issue, the question of the Cabinet, and the proposed new loans the object of which was the building of great lines of trunk railways. It will be necessary to follow each of these issues separately, though it should be clearly understood that they were closely connected with each other, that in the popular mind they were inextricably confused, and that they were largely being carried to a conclusion by the same men; they were different points of attack by the same force, each being an object in itself, indeed, but at the same time part of a general onslaught on the despotism and incompetence of Peking.

The National Assembly issue stands first, for it involved the full application of a principle that had already been conceded. In 1910 the provincial assemblies had successfully questioned and criticized the provincial budgets and had in most cases reduced them by not inconsiderable amounts, thereby establishing the principle of popular control over public expenditure. When the central Government had asked for a return from each province shewing what the budget for 1911 would be, the provinces had unanimously shewn estimated deficits, clearly indicating that Peking could expect nothing more from the provinces. The National Assembly's session had closed before China New Year, and the question of the national budget for the third year of Hsuan-tung was due to come up for settlement

by the high authorities of Peking early in the year. The Assembly had had no opportunity of discussing the proposed budget. There was every prospect of another loan agreement's being signed with the Quadruple Syndicate for railway purposes. Those who demanded the immediate call of a special session of the National Assembly argued that, if the control of provincial expenditure was within the competence of the provincial assemblies, the control of national expenditure was within the competence of the National Assembly; and if the promise of constitutional government, which had been so many times made by Imperial Edict, meant anything at all this was undoubtedly the case. Hence arose a strong agitation. The assemblymen in Peking were told by Shih Hsu, a Grand Councillor in closest touch and sympathy with the court, that diplomatic affairs (by which were meant the Russian trouble and the proposed foreign loan) were none of their business, but as the assemblymen had shown their earnest desire for the welfare of the country he would convey their request to the Regent, though he could not encourage them to hope for the calling of a special session. On the 6th April the deputies of the provincial assemblies drew up a petition, which they presented to the Prince Regent through Shih Hsu a few days later, in which they requested the Throne to convene the National Assembly at once. This request was ignored, and the agitation was renewed and maintained until the 10th May, when an Imperial Edict was issued definitely and finally refusing the application of the assemblymen and provincial delegates for the opening of a special session of the National Assembly, and ordering the provincial delegates to leave the capital. This some of them did under unpleasant circumstances, and from that time on there was no further attempt to press this question, the members of the Assembly not gathering for a meeting until October, when they arrived in the capital to take part in what was expected to be an ordinary, but turned out to be a most extra-ordinary, session.

A few days before the issue of this Edict there had been issued another Edict which was partly a concession to popular demands, partly a natural outcome of the constitutional movement, but mainly intended to throw dust in the eyes of the people. The agitation for a responsible Cabinet was really a legacy from the first session of the National Assembly. A year ago* we pointed out that there were current two views of what was expected of a Cabinet, and the incompatibility of these two views had led to a deadlock. That the Assembly's intention to have a Cabinet responsible to the people (as represented by the Assembly) was in no sense half-hearted had been demonstrated by the fact that the Assembly had compelled the Grand Council, in the preceding November, to send a representative into its presence to explain the details of the loan for the Hu Kwang Railways. The Throne had been pressed, during the actual session of the Assembly, to inaugurate a Cabinet, but had persistently postponed the evil day, fearing that the Assembly would take advantage of the change to get a better hold on the officials nearest the Throne. It was considered advisable to establish the Cabinet during the long interval between two sessions of the Assembly, as such an interval would give the Throne time to establish procedure by means of precedents and make the Cabinet primarily a pro-Court institution. In the last week of March a Cabinet had been all but formed and the Edict for its establishment all but drafted when the assemblymen and, provincial delegates tried to bring pressure to bear, and, rather than give the appearance of acting under compulsion, the Prince Regent postponed the matter. On the 15th April a fairly accurate draft of what ultimately turned out to be the actual constitution of the Cabinet was published in a Peking newspaper. The demand for the calling of a special session of the Assembly was getting to be rather annoying, so in order to turn the flank of this movement it was considered

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*"The China Mission Year Book" 1911, p.39.

advisable to announce the establishment of the Cabinet. Accordingly, on the 8th May an Imperial Edict was issued establishing the Cabinet. The constitution of this Cabinet is worth noticing. The President was Prince Ch'ing, the most skilful political prestidigitator in Peking, a Manchu of the Manchus; the vice-Presidents were Na Tung, a Manchu who since 1900 had obtained some glimmering of the light, and Hsu Shih-chang, who had been viceroy of Manchuria, had held office as Grand Councillor, and was to some extent under the influence of Prince Ch'ing; Tsai Tseh, a Manchu Prince, was President of the Board of Finance; Tsai Hsun, a Manchu Prince, President of the Navy Board; Pu Lun, a Manchu Prince, President of the Board of Agriculture; Yin Chang, a Manchu, President of the Army Board; Shao Chang, a Manchu, President of the Board of Justice; Shou Ch'i, a Manchu, President of the Board of Dependencies; Shan Ch'i, a Manchu, President of the Board of the Interior; Liang Tun-yen, a Chinese, President of the Board of Foreign Affairs; T'ang Ching-chung, a Chinese, President of the Board of Education; Sheng Hsuan-huai, a Chinese, President of the Board of Communications; and outside the Cabinet, but very closely connected with it, the high offices of chiefs of the Army Advisory Council were filled by the two Manchu Princes, Tsai Tao and Yu Lang. Thus, out of fifteen highest offices in Peking, no less than eleven fell to Manchus, six of whom were Princes of the Blood Imperial. This was the Throne's answer to the many demands for the convocation of the National Assembly and for the inauguration of a responsible cabinet. No wonder that a telegram published by "Der Ostasiatische Lloyd" at the time stated that the Edict had "been received in Peking most quietly." Not so elsewhere, however. The Chinese press in Shanghai and farther south was exceedingly sarcastic about the matter, but was profuse in the expression of obviously insincere gratitude for the benevolent condescension of the Throne.

We now turn to the loan question. We have seen that the currency loan question was settled, scarcely in accordance with the general wish, on the 15th April, having been put through by Sheng Hsuan-huai. We pointed out a year ago that though Sheng had been made President of the Board of Communications and had gone up to Peking to take up his post he had spent most of his time dabbling with currency reform and had paid no attention to the Board of Communications. Having "shroffed" the currency loan he turned his financial genius elsewhere and set on foot proposals for a big loan, again to be supplied by the Quadruple Syndicate, for the building of the Central Railways, *i.e.* those from Hankow to Szechwan and Kwangtung. He had already "shroffed" a loan of Yen 10,000,000 from the Yokohama Specie Bank on behalf of the Board of Communications, and had arranged a loan of £500,000 with Danish and British telegraph companies for the improvement and development of the Imperial Chinese Telegraphs. Sheng next proposed a small loan for the building of the Kaifeng-Haichow Railway, independent of the Central Railways loan, but this never came to anything. This penchant for "shroffing" loans was quite typical of the old régime, but it was particularly strongly developed in Sheng and his adherents, and led him into courses of action quite at variance with the wishes of the people. In Hupeh, Hunan and Szechwan local funds had been collected for the building of railways, and the gentry of these provinces urged upon Peking that it was quite unnecessary to borrow foreign money for these purposes. As a matter of fact, in Szechwan large sums had been subscribed and a beginning of the work had been made, the greater part of the money had been squandered and there was very little to show for what had been spent. The efforts of Sheng, preparatory to the signature of a loan agreement, were directed towards establishing the authority of the central Government over trunk railways, and thus on the 9th May we find an Imperial Edict issued according to which all trunk lines are to be

national property. This Edict states that "all permits hitherto issued for the construction of main lines are cancelled, and the Boards of Communictions and Finance are hereby instructed to make arrangements for the recovery of the Government's rights in accordance with the principles of justice," * this last phrase having reference to some ambiguous and uncertain method of re-imbursing to the merchants and gentry the sums they had already contributed to the local railway funds, a matter about which Sheng would not be very likely to trouble himself very much. This Edict soon brought forth strong remonstrances. On the 15th May the representatives of various classes of the people held a meeting at Changsha at which resolutions were passed protesting against the re-assumption by the central Government of the provincial lines, threatening a general strike if the Government persisted in its policy, and recording a determination to refuse payment of all kinds of taxes until the Edict should be withdrawn. On the 18th May the viceroys and governors of Hunan, Hupeh and Kwangtung presented telegraphic memorials to the Throne stating that the proposed transfer of the lines from the mercantile community to the central Government would entail great losses on the local merchants and gentry, and urging that undesirable consequences might follow this action unless the Government took very careful measures for guarding the people against any loss. On the same day there was issued in Peking an Imperial Edict appointing Tuan Fang Director-General of the Canton-Hankow and Szechwan-Hankow Railways and granting him the rank of Expectant Vice-President of a Board. He was ordered to proceed immediately to discuss all questions then at issue with the Viceroys of the Hu Kwang, Liang Kwang and Szechwan provinces and with the Governor of Hunan. Two days later the Imperial Edict sanctioning the Railway Loan was issued.

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* All translations from the Chinese in this chapter are from the columns of "The Shanghai Mercury."

It was regarded as a matter of importance that this Edict was signed, not by the Prince Regent, but by the President and Vice-Presidents of the Cabinet, the Minister of Finance and the Minister of Communications. Whether by this the Prince Regent designed to demonstrate to the people that they were now enjoying the blessings of Cabinet rule, for which they had so fervently prayed, or to remove the responsibility from his own shoulders so that no blame would rest upon him, nobody of course except the Prince Regent can know, but in either case the plan proved to be a supreme failure. Two days later the agreement was signed, the amount of the loan being £6,000,000 sterling, bearing interest at 5 per cent., and issued at 95, with a special clause providing for the issue of a further sum of £4,000,000 for the construction of eventual branch lines.

The provinces concerned did not sit down quietly under these arrangements. Before the end of May the metropolitan officials of Kwangtung received telegrams from the gentry in Canton protesting against the new arrangement for nationalization; the Governor of Kirin sent in a telegraphic protest; the Szechwan gentry protested through the Acting-Viceroy, Wang Jen-wen, who was supposed to be in very hearty sympathy with the protestants; and from other quarters similar expressions of disapproval came. In reply to all these complaints instructions were issued to the local authorities concerned that they were to impress upon the people the exceeding benevolence of the Throne in thus relieving them of the cost of building the lines, and of all the responsibilities connected therewith. This was all very well, but in most cases the people had been persuaded into taking up shares in the projected lines, and when they learned that the Government intended to take over the lines they naturally asked to have their money back. The Szechwan folk were emphatic about this. By every possible channel they let the Throne know that they wanted both principal and interest refunded if the Government took over the lines, on which, as a matter of fact, vast sums had been

absolutely wasted. Tuan Fang himself fully realized the strength of the movement, and we find him in the first week of June discussing with the Cabinet three important points: (1) that he should not be held responsible for any disturbance arising out of his carrying out of the Government's policy; (2) that he should not be under the control of the Board of Communications, but should have a free hand; (3) that special officials should be appointed to take up the diplomatic aspects of the matter, negociating any difficulties that might arise with the foreign loaning syndicate, and that as far as the provincials were concerned the viceroys and governors should be instructed to deal amicably with them and use no violence. These proposals were accepted and Tuan Fang thus became practically independent of Peking, could disclaim all responsibility for the Government's action, and had so defined his duties and his responsibilities that he was in fact, if not in name, nothing more than an executive officer only concerned with getting the lines built. It would seem clear from this that he foresaw a long and bitter struggle.

Tuan Fang's negociations with the Government were practically contemporary with a memorial from Wang Jen-wen, Acting Viceroy of Szechwan, asking on behalf of the Szechwanese that the Government would postpone the transfer of the railway. There is good reason to think that Wang Jen-wen himself, who had for some time occupied the post of Provincial Treasurer, was largely responsible for the opposition of Szechwan—possibly not without good reasons of his own, in view of what has at one time or another been revealed concerning the accounts of the Szechwan Railway; and certainly he made no attempt to support the Government in its policy. In response to his transmitted memorial an Imperial Edict was issued stating that "in transferring this railway to the Government the object is to relieve the people from bearing the burden of raising funds, so that they may have some hope of completing the construction of the

railway. The actual conditions on the Szechwan Railway are much worse than on the Hunan Railway. Moreover, the extravagant expenditures authorized by the officials have been constantly reported. Everybody knows that such officials have ruined the railway administration of the Empire. Under these circumstances the Government has ordered the management of these railways to be transferred to the hands of the officials, and unpaid calls or shares are hereby cancelled. This order is issued to be definitely enforced and will not be varied or withdrawn. It is quite certain that the Assembly of the province does not fully understand the real meaning of Our idea, or it would not have made this request. The Assembly must have been influenced by the vulgar gentry in taking this step. The Acting Viceroy is hereby reprimanded for having presented this memorial to the Throne on their behalf." All the Imperial Edicts in the world could not alter the facts that the shareholders knew their money had been squandered and that there did not appear to be the remotest likelihood that they would ever see it back again; and so the agitation went on.

At this juncture it took a new form, however. The various Government banks, as it was well known, had issued large quantities of paper money against which they held only a microscopic reserve of cash. In Canton the fight against the Government took the form of an organized run on the Government banks, and the Peking authorities, in order to maintain what was left of their damaged credit, gave the Canton Viceroy permission to raise a loan of Tls. 5,000,000 from foreign bankers to meet the demands for cash, whilst the Imperial Mint was ordered to coin silver day and night so as to maintain the money market. It was greatly feared that the people of Szechwan would resort to similar methods of expressing their appreciation of the Government's benevolent intentions. A further Imperial Decree was therefore issued, on the 17th June, promulgating a scheme of repurchase of already issued

shares. According to this scheme, shares already issued were to be presented by the holders, examined by the railway authorities, and if found in good order were to be exchanged for state-issued railway bonds for an equivalent amount, bearing interest at six per centum, and eligible for dividend when the railways were completed and making a profit. If the holder desired to obtain his principal in cash he could do so after the expiry of five years from date of issue of bonds, or if he did not care to wait five years he could deposit his bond at once, receiving cash in return, at the Bank of Communications. "If there are any who do not wish to have these bonds We will deal with them according to circumstances, so as to shew Our desire to deal equitably in this affair." Had the security behind the proposed bonds been at all good the proposals thus outlined would not have been, perhaps, unacceptable in ordinary circumstances, but it is to be kept in mind that the real issue was not the railway issue, but whether Peking or the provinces should obtain the mastery; moreover, the general principles of conversion were modified, professedly to suit local circumstances, with regard to each railway, and the modifications were scarcely to the advantage of the shareholders. The responsibility for carrying out these arrangements was placed, by the same Edict, on the shoulders of Tuan Fang, whereupon he delayed his departure from Peking, as he had already several times done. He eventually left Peking on the 30th June, made a call on Yuan Shih-k'ai on the 2nd July, and arrived in Hankow on the 4th July.

On the very day that Tuan Fang arrived in Hankow there occurred looting and rioting at Chengtu, probably not unconnected with the railway agitation. A week later Tuan reported to the Throne that the railway agitation in Hupeh and Hunan had subsided, but this was really far from being the case. Before the end of the month "a certain Minister of State" severely impeached Sheng Hsuan-huai, concluding his memorial with the words,

"the man who will ruin China is Sheng." We are told that on perusing this strong impeachment the Prince Regent was "much moved." Early in August the Acting-Viceroy of Szechwan, Wang Jen-wen, undeterred by the reprimand he had already incurred, sent in another memorial stating that the people of Szechwan were very indignant about Sheng's railway policy and alleging that Sheng had misled the Throne and deceived the Government; whereupon an Imperial Edict commanded Chao Erh-feng, the Warden of the Marches, and brother of the late Viceroy, to proceed at once to the capital of Szechwan and re-establish order, the Acting-Viceroy Wang not being competent to rule the province even temporarily. Szechwan's answer to this was a telegram to the Szechwanese officials in Peking accusing Sheng of adopting despotic measures and Tuan Fang of following his example. On the 30th August the Szechwan Viceroy, who had by this time taken up his post, telegraphed to Peking that affairs were getting serious, and on the 31st a general business strike, to last eight days, was inaugurated in Chengtu. During the first decade of September the Cabinet daily discussed the Szechwan situation, Sheng declining to budge in any way, and declaring that on the arrival of Tuan Fang in the provincial capital matters would be amicably adjusted. Urgent telegrams were sent from Peking instructing the Viceroys of Szechwan and Hunan to check any disturbance. In Szechwan anti-foreign literature began to get into circulation, and anti-foreign cartoons were freely distributed. The situation became so critical by the middle of the month that the British Consul at Chungking informed his Minister in Peking that foreigners were in serious danger, and a strong hint was conveyed to the Waiwu Pu that measures should be taken to suppress the disorder. Tuan Fang at last left Hankow with 10,000 troops as a bodyguard, and Peking made all sorts of proposals to Szechwan including changes in the route to be followed by the railway, but none of these proposals had the slightest effect upon the

agitators, who cut several of the telegraphic connexions, thereby virtually isolating the province for some time. Before the outside world could quite understand what had happened Chengtu was being besieged by the mobs raised by the agitators, foreigners had left Chengtu for Chungking, and the whole province was in a state of rebellion. The details of this we cannot here follow. Peking as usual tried the feather-duster method, and appointed Tsen Chun-hsuan, a former Acting-Viceroy of Szechwan who had been very popular whilst holding that office, as Associate Viceroy with Chao Erh-feng. Tsen was ordered to proceed at once, but did not do so. He made the usual excuses, but eventually accepted office, and he too tried the feather-duster method. He issued a proclamation to the people of Szechwan, telling them how he loved them and desired their welfare. This proclamation, telegraphed from Shanghai before Tsen had started for his post, was perfectly futile. The temper of Szechwan was up, and it was not until the end of the month that signs of a restoration of order began to shew themselves. Gradually the Viceroy was regaining the upper hand, and by the 29th September Tsen had arrived at Hankow. On the 1st October the situation was again critical, the yamen of the prefect at Suifu being destroyed, whilst throughout the province bands of desperate characters, who cared nothing either for the railway question or any other question, were wandering and pillaging freely. All this time there had been steady opposition in Hupeh and Hunan to the Government's railway policy, but the presence of a strong Viceroy and of Tuan Fang had kept things within bounds. On the 3rd October Tsen, realizing what a big problem he was called upon to face, asked leave to retire. On the same day Tuan Fang sent to Peking a telegraphic impeachment of Chao Erh-feng, saying that in order to establish his own merit he had grossly exaggerated the extent of the agitation, and especially of the rioting. On the 7th October it became evident that the views of Tsen, Tuan

and Chao were somewhat diverse, and an Imperial Edict was issued giving seniority and responsibility to Tsen. On the 8th Tuan Fang had reached Wanhsien. On the 9th Kwanhsien and Kiatingfu fell into the hands of the rioters. On the 9th October some bombs exploded in the Russian Concession at Hankow, and thenceforth Szechwan and all other problems were forgotten in the one absorbing fact of the Revolution.

II.

There are a number of minor matters that came up for consideration during the first six months of the period now under review, and they deserve at least passing consideration if only from the fact that in many cases they indicate a general trend of public sentiment which the blazing light of the Revolution has enabled us to read in a sense quite different from that in which they were read at the time. Many incidents, indeed, that then appeared quite without any significance whatever are now invested with a dignity that would not otherwise have been permitted to them.

First of all we must follow the career of the Cabinet, which we have seen established by Imperial Edict on the 8th May, and dominated by a strong Court party. On the 10th May was issued a set of regulations governing Cabinet procedure, and the wealth of verbiage in which these were clad did not conceal the fact that the new Cabinet was but the old Grand Council in a new suit—New Presbyter but Old Priest writ large. By the middle of June Prince Ch'ing was wanting to resign the presidency of the Cabinet, and the Joint Association of Provincial Assemblymen had forwarded petitions to the Censorate praying the Board to memorialize the Throne on their behalf that an Imperial clansman should not be appointed President of the Cabinet. Twice this memorial was sent to the Censorate, and being without success on each occasion it was re-drafted and sent telegraphically to all viceroys and governors, and to all

Chinese Ministers abroad, with a request for their support. This campaign only produced an Edict on the 5th July telling the Joint Association of Provincial Assemblymen to mind its own business and make less noise. Some days before, Prince Ch'ing, to whom the memorial had been shewn, had advised the Censorate to pass it on to the Throne, and when he learned of the proposed Imperial Edict he opposed the idea of issuing it, as he said it would only cause all the more excitement. He was over-ruled and his forecast proved to be correct, for the appearance of the Edict only led the newspapers to compare its terms with those of various Edicts of the previous reign, and at the beginning of the Regency, promising constitutional government. Prince Ch'ing ever knew which way to jump. He had already grasped the full significance of the movement against his holding the office of Prime Minister, and since he was not allowed to resign the office he decided to do the best he could under the circumstances. Accordingly, on the 10th July he delivered a great speech in the presence of the Cabinet ministers, the heads of departments, the Privy Council, and other high dignitaries. In this speech he advocated a distinctly progressive policy, and there appears to be good reason to believe that had he not been over-ruled he would have effected drastic reforms, not from any love of reform or from any progressive aspirations, but because he enjoyed political activity of any kind, and must be in the swim.

The forces of reaction were not idle. Whilst the National Assembly was out of session extensive revision of the regulations governing its procedure was undertaken, the two principal points being that the discussion of Cabinet policy should not be within the competence of the Assembly, and that the Speaker should be empowered to stop any member speaking at any time. These provisions made the Government practically independent of the National Assembly, for the Cabinet was immune from criticism and the Speaker of the Assembly was a Manchu appointed by the

Throne. The Court did not fail to grasp the significance of the recent very candid expressions of opinion, for the Prince Regent verbally informed the Cabinet in the first week of September that since he had been Regent he had taken care not to make any distinction between Man and Han, and in future the Cabinet should take care to let no question of race enter into the selection of officials, but the ablest men were to be selected for vacancies irrespective of whether they were Chinese or Manchus. No changes in the Cabinet were made, however, and by the time at which the National Assembly was due to meet in Peking, in the middle of October, the preponderance of the Manchu element in high office had become if anything still more pronounced. It has long been understood in China that he who controls the army can dictate such terms as he likes. The progressive party had therefore been something more than puzzled by the issue at the beginning of April of an Imperial Edict appointing the Prince Regent to the supreme command of the military and naval forces; and now a further element of suspicion of the good faith of the Throne was caused by the fact that the heads of the army and navy, Princes Tsai Tao, Tsai Hsun and General Yin Chang, insisted that these two arms of the public service should not be subject to the jurisdiction of the Cabinet, and the fact that Prince Ch'ing, in the speech mentioned above, made no reference to the army or the navy led many to believe that the Court was retaining undisputed and undivided control over these forces for some purpose not altogether commendable.

We may now turn to various more or less progressive movements which the Government supported, either in sincerity or in order to still the voices of reformers of one kind or another. We may well begin with the most successful and obviously least disinterested of these reforms, that of opium prohibition. On the 8th May an agreement was signed between Great Britain and China by which the reduction both of the import and of the native growth of

opium was to be carried out much more rapidly than had originally been agreed upon, and an Imperial Edict was issued containing the terms of the new agreement and pointing out that the exclusion of the import from abroad depended entirely on the suppression of poppy-growing in China. The Board of the Interior, the Board of Finance, and the viceroys and governors of provinces were instructed to reorganize the system for the suppression of planting, smoking and transport, forthwith. The conclusion of this agreement with Great Britain was largely consequent on the report specially made by Sir Alexander Hosie after a visit to the opium-growing provinces. Sir Alexander's report shewed conclusively that in every province in which it had been customary to grow opium on a large scale immense reductions had been effected. When reprinting and commenting on this report some months later "The Peking Daily News" closed its article with these words: "Nor must we forget, when we congratulate the Government and the people on the success in opium suppression, two revered names, namely, Their Excellencies Yuan Shih-k'ai and T'ang Shao-yi, [at that time both in retirement] who were first instrumental in initiating these important reforms for the salvation of our people." The reasonableness of the stipulations made with Great Britain was recognized, and when a couple of months later some of the provinces attempted to reverse the terms, and instead of reducing the import *pari passu* with the reduction in growth tried to reduce the import irrespective of any restriction of growth, it became necessary to issue a further Edict insisting on the fulfilment of the real spirit of the Agreement. By the middle of August China was able to report the complete suppression of opium production in Manchuria, Shansi and Szechwan and the British Government at once acted according to the terms of the Agreement and prohibited the import of Indian opium to those three provinces. No further progress is to be recorded for China, but we may note the meeting of an International Opium Conference at

The Hague at which the opium question in its widest aspects was discussed and resolutions adopted binding the participating Powers to a policy that will greatly reduce the evils arising from the improper use of opium in its many derivative forms.

Since the abolition of the old examination system, the gate of entrance into the civil service, the educational affairs of the country have been in a most chaotic condition, in spite of Edicts commanding the establishment of multitudinous pieces of educational machinery. Many of the great scholars of the country had felt for some time that an effort ought to be made to remedy this state of affairs, and accordingly the Board of Education issued, early in the year, invitations to distinguished scholars and educators to meet in Peking to discuss what could be done in the matter. When these scholars and educators arrived in Peking they formed an organization known as the Central Education Society, of which Chang Chien, the famous Kiangsu Optimus, was elected President. This Society discussed almost every phase of the educational problems of the country and made recommendations to the Board of Education, with whose policy the Society was not by any means wholly in agreement. The Board of Education reported to the Throne on the Society's proceedings from time to time, not always without malicious little digs. Thus on one occassion the report was to the effect that the Society was composed of experts come together to discuss educational affairs and to promote education, and should therefore send in its resolutions properly weighed and considered, and should not simply use a lot of foreign phrases to shew that it knew something new. At one stage in the proceedings the Society placed considerable emphasis upon the need for a national system of military education, whereat the Government, according to common newspaper report at the time, became suspicious, and there arose distinct prospects of an early close to the proceedings. At one point of the discussions Prince Ch'ing sent for T'ang Ching-chung, President

of the Board of Education, and Yin Chang, President of the Army Board, and after a long consultation with them urged them to prevent the further consideration of a system of national military education. It was clearly considered undesirable that every youth able to pay for a schooling, and therefore not of the lowest class, should learn the science of war. Prince Ch'ing's hint was taken, and as a countermove General Yin Chang revived a former proposal of his that conscription should be adopted. This would provide the Government with ample rank and file, with "food for powder," and yet leave the supply of trained military intelligence in the hands of the Government. The new spirit in education was manifest throughout the proceedings and in many of the resolutions, which had the force of expert advice to the Board of Education. Thus it was decided that mere graduation in a college or university should not be regarded as sufficient qualification for appointment to office in any of the branches of the civil or other services.

As we have pointed out before,* "the humiliation of extraterritoriality weighs heavily upon the proud Chinese mind and hence the authorities have spared no pains to bring about a change in the administration of justice that will justify them in asking for the removal of this impediment to the exercise of full sovereignty throughout China's borders." These efforts were continued throughout the year, steady progress being made in the compilation of codes of law and attempts made to improve the actual administration of justice. Early in the year the Governor of Soochow (Kiangsu) memorialized the Throne that a High Court of Justice should be established in Shanghai in order to settle legal cases in a proper manner, and very shortly afterwards it was decided to create a High Court of Justice in each province. This decision was carried out in the more progressive provinces, and where this was done

* "The China Mission Year Book," 1911. p. 41.

the Army Board instituted special courts to deal with military officers, guilty of infractions of the law. Before the end of May, the Commission of Constitutional Reform submitted proposals for the better administration of the civil courts, and these proposals were taken under consideration by the Board of Laws, but great events prevented their being carried into effect. The earnestness with which this question of legal and judicial reform was taken up may be judged from the fact that almost before the Revolution was complete the Provisional Government at Shanghai established a Court on modern lines. The first case heard by this Court was one which arose from events connected with the Revolution, and the Court was noteworthy in many ways. We may notice here that three duly qualified judges sat in it. Two of them, Mr. A. Ting, M.A., LL.B., Litt.D., Barrister-at-Law of Lincoln's Inn (the Judge-President of the Court) and Mr. Ivan Chen, Barrister-at-Law, were British-trained lawyers, whilst the third, Mr. Tsai, had special qualifications as a military lawyer. In this Court there sat, for the first time in China, a jury, selected by lot from two lists of citizens of good standing, the one prepared by the civil authorities and the other by the military authorities.*

In adverting to this matter we have somewhat anticipated things. To complete the picture of China as it was on the ever memorable Ninth of October we may note here a number of isolated changes and events, the omission of which would leave the record very incomplete. The Chinese have long felt that the fact that their Maritime Customs are very largely under foreign control was derogatory to them, and some five years ago a special department, the Shuiwu Chu, was established to take nominal charge of this great

* The military influence on the bench and the jury was due chiefly to the fact that the province was at the time still under military government, but partly also to the fact that the case itself was in some measure of a military character.

service. As a matter of actual fact the establishment of the Shuiwu Chu made absolutely no difference to the service; there was no more interference with the Inspector-General than there had been thitherto. But the new arrangement restored something of prestige to the Chinese Government, and on that account was welcomed. The late Sir Robert Hart, who, as all the world knows, practically made the Customs Service, had of his own initiative instituted the Chinese Postal Service, the revenues or resources of which were in no way hypothecated to the foreigner. The Service was largely staffed by men drawn from the Customs Service, and for the early years of its existence it was provided with quarters under Customs House roofs. When Sir Robert Hart had nursed the Post Office through its infant years he intended to make it a separate and distinct institution. He lived to see this accomplished, after he had actually left China for the last time though still hoping to return, by his deputy, Mr. Aglen, who on the 30th May officially handed over the whole Post Office administration with all its effects, staff and organization to the Board of Communications.

The fierce outbreak of pneumonic plague in Manchuria at the beginning of 1911 led to the calling by China of an International Plague Conference at Mukden. This action greatly enhanced China's prestige in the eyes of the world, for it shewed her not only determined to march with the times in the matter of medical science, but also realizing, as she had never before realized, the national obligation of protecting her people from the ravages of epidemic disease. The first meeting of the Conference was held on the 5th April, and the sessions extended over four weeks, after which the delegates from the dozen nations represented were received in audience by the Prince Regent in Peking. The Conference was under the presidency of Dr. Wu Lien-teh, a brilliant Cambridge man, and the record of its deliberations, which has been published in full, forms a valuable addition to the literature of plague prevention.

The Government's attitude with regard to this question presents a remarkable contrast against the superstitious action of the Imperial House in selecting a day on which the young Emperor Hsuan-tung should begin his formal education. It was only after many consultations by the Imperial Board of Astronomers, the "magicians, astrologers, Chaldeans and soothsayers" whose futility was demonstrated once for all at Belshazzar's feast, that the first day of the seventh moon (20th September) was decided upon as an auspicious day for the commencement of the Emperor's education. To celebrate the event all the schools in the country had a special full day's holiday. The Board of Astronomy was doubtless ultimately responsible for the vetoing of a suggestion, often made by reformers, but officially put forward in the last week of July by Princes Tsai Tao, Tsai Hsun, Yu Lang and Duke Tsai Tseh, that the Government should adopt the Gregorian Kalendar.

We have now to trace the course of events of a very significant character. Throughout the year there had been trouble in Canton. It was recorded early in April that there was a very large influx of returned "residents, merchants, and labourers" from Java and the Southern Islands, three thousand returning within the first few days of the month. Many of these were doubtless ordinary emigrants returning to their native places; but the number was unusually high. On the 8th of the month, Fu Chi, the Acting Tartar-General, commanding the troops at Canton, was assassinated. The assassin was proved, so far as a trial in such circumstances can be held to prove anything, to be the Vice-President of an Anti-Manchu Society. On the 27th a number of "rioters" took with them kerosene and arms, and proceeded to the Viceroy's Yamen with the intention of setting fire to the place. A serious fight with the guards ensued and many persons on both sides were wounded and shot. It is alleged that this enterprise was really designed for the rescue of some who had

been concerned in the assassination of the Tartar-General, and that it was quite successful, one of the rescued men now holding a high military position in the Republican Government. At the trial which followed, the accused were asked if they were Sun Wen's men. They replied that "they were partisans of Hwang Hsin and they denounced Sun Wen as an unreliable and slippery rascal." This trouble was sufficiently serious to cause the concentration of British gunboats close to Canton and the taking of extra precautions for the protection of foreigners. On the 8th May, alarm was created in Peking by reports of the arrival of many anti-monarchists in the capital; guards at the residences of the princes and high officials were strengthened, and other steps taken to prevent any untoward event, with satisfactory results. In June there was a disturbance in Fatshan, nominally in connexion with the levying of the wine tax, two queueless Chinese being arrested, and official circles much agitated. The Canton city gates were ordered to be closed and troops distributed at effective points. Peking was not without warnings. A high official, Cheng Hsiao-hsu, received in audience on the 21st June, reporting to the Throne on the general situation, stated that if the present condition of affairs were allowed to continue there would be "three big affairs" within a very few years, which would shake the Empire to its foundations. The Prince Regent was "much touched." On the 23rd of June telegrams from the south indicated that large quantities of arms and ammunitions were pouring into the country for the followers of Sun Wen, and the Peking authorities urged the Viceroy at Canton to take the strictest precautions and the sternest measures. A few days later the Board of Communications telegraphed to the Chinese Minister in Tokyo urging him to prevent the return to China of students bent on supporting the anti-nationalization agitation in the provinces with regard to railways. Towards the end of July, whilst some arms and ammunition were being smuggled into the country near Canton, an accidental

explosion took place and further convinced the Canton authorities of the existence of widespread unrest in the province, and indeed in the whole of south China; and on the 13th August an elaborate attempt to murder Admiral Li Chun, in command of the naval forces at Canton, thoroughly alarmed not only Canton but Peking as well.

These events not only alarmed Peking, but they all contributed to fix more deeply the general impression that what was needed in China was a strong man who would shoulder responsibility. This was felt alike by the people and the rulers. The Peking Government was headless, nerveless, succumbing to a species of slow paralysis. The one man capable of dealing with the situation had been thrust into retirement, but scarcely a week passed without a hint from one quarter or another that he should be recalled. In May Prince Ch'ing strongly recommended his recall. In June the Cabinet jointly recommended the same thing, and the Prince Regent was reported to have given an involuntary half-assent to the proposal. Many telegrams were sent from Peking by high officials urging the strong man to return to the capital, and it was stated that if Liang Tun-yun should refuse the portfolio of Foreign Affairs there was only one possible alternative; and the frequent requests for leave to resign, made by leading metropolitan officials, almost made the only possible alternative the one absolute necessity. But still the Prince Regent held out. In July, Tuan Fang, on his way to Hankow, paid a significant visit to Weihui, in Honan, and a fortnight later, when Prince Ch'ing declined for his son, Prince Tsai Chen (then abroad as China's representative at the coronation of King George) the presidency of the National Assembly, he made an alternative recommendation to which a reluctant half-consent was given. Liang Tun-yen about the same time telegraphed from the United States that there was a much more able man than himself for the post of President of the Waiwu Pu. The Throne still hesitated and, perhaps hoping that there might be a good

second best, hinted at the possibility of a pardon for K'ang Yu-wei and Liang Ch'ih-chao. This hint brought forth from a body of metropolitan officials, natives of Peking and Chihli, a petition in favour of their full pardon and re-employment. In September strong recommendations were sent to the Throne that the strong man should be immediately recalled, and on the 24th of the month a telegram was sent from the Cabinet to Weihui asking the only possible saviour of the situation to proceed at once to Peking. The answer was immediate and emphatic: the Throne had dismissed publicly and ignominiously; let the Throne frankly and publicly recall. The Throne considered, and whilst it considered the Ninth of October came.

III

The Ninth of October will stand for ever memorable in Chinese annals. On that day, in the Russian Concession at Hankow, an accidental bomb explosion revealed to the authorities that an anti-dynastic movement was on foot. That the fuel was ready for the flame we have surely learned from the preceding paragraphs. We do not pretend, in those paragraphs, to have shewn the causes of the Revolution: we have but touched on those events of the year that either prepared the minds of the people for revolution at the precise moment when revolution came, or indicated, as does the fitful surging of the lake of lava in a volcanic crater, the turmoil and turbulence below. Before proceeding to an ordered, though brief, narrative of events, we may note other conditions contributing to the favourableness of the time at which the outbreak took place. In the Yangtze Valley there had for several years been a condition of almost uninterrupted famine, caused by successive floods. Millions of people had died from starvation and millions more must die this year unless help came to them. A year earlier there had been trouble at Changsha, chiefly arising from official cornering of rice, and the rice problem

had been more or less acute ever since; at the time of the actual outbreak the rice problem in Shanghai was a very serious one. That periodic unrest which marks the history of the Muhammadan community in western China had made its re-appearance in Shensi and Kansu. As the result of heavy gambling in rubber in 1910 there was in Shanghai, and to some extent throughout the country, considerable financial stringency, with resulting increase in the cost of living. These things were not the causes of the Revolution, they were but circumstances which favoured it when it came.

To turn to the record. The course of the Revolution falls into certain well marked phases. First of all came the military stage, when army faced army; next followed the negociation stage, when emissary met emissary at the conference table; then came abdication; a period of divided counsels and divided government followed; and this closed in the acceptance of a Coalition Government.

What the temper of the people was when the bomb exploded in the Russian concession at Hankow we have already seen. The temper of the authorities may be judged by the fact that the Hu Kwang Viceroy, Jui Cheng, immediately realized that this was no mere riot, no mere isolated and independent fact, but a clear indication of big issues to be fought out at once, there and then. His enquiries shewed that though the explosion was accidental it was to be followed up by a midnight mutiny of the troops, and he immediately arrested several of the leaders and had them executed.

The Revolution had been long planned, and all the arrangements were maturing, but the accidental explosion of the bomb and the arrest of suspects precipitated matters. It appeared as if the whole revolutionary organization was in danger of being revealed, and the work of years would be

made naught. It was necessary to act at once. The Revolutionaries held a meeting on the 10th October at which they compelled the presence of Colonel Li Yuan-hung and offered him the leadership of the Revolution. Colonel Li, heart and soul with the spirit of reform, held back. He had never been first in command, had never had sole and supreme responsibility on his shoulders. With sincerest modesty he protested his want of ability, his incapacity. His comrades knew him better than he knew himself however, and at the point of the sword they thrust upon him a leadership that has fully justified them before the world in their estimate of Li Yuan-hung's capacity and character.

Almost before the authorities had time to move, two battalions of artillery, four battalions of infantry, engineers and transport corps joined the Revolutionaries and placed guns on the She Shan. They bombarded the Viceroy's yamen, and other official buildings; they occupied the Government Mint, as well as the military store, and fully occupied Wuchang by the afternoon of the 11th; and the same day they seized the Hanyang Arsenal and the adjoining Hanyang Iron and Steel Works (these latter being chiefly owned by Sheng Hsuan-huai, the designation of whom as "the ruin of China" seemed so early to have some elements of sound prophecy in it.)

Almost at the first shock Viceroy Jui Cheng had taken refuge on a Chinese gunboat, and had been joined there by General Chang Piao, commander-in-chief of the Hu Kwang military forces. Before the end of the week (14th October) the full significance of the affair was realized in Peking, and Imperial Edicts were issued commanding General Yin Chang to proceed at once with all available forces by way of the Peking-Hankow Railway to quell the disturbances, and Admiral Sir Sah Chen-ping, commanding the Yangtze Squadron, was ordered to proceed with his fleet to

Wuchang and support General Yin Chang in his attempt to quell the insurrection.

The effects of the uprising were immediately felt throughout the Empire. There was a general exodus from Hankow, thousands of refugees crowding every available steamer leaving the port, every stratum of the Chinese populace being represented in the passenger list, from Jui Cheng, Tsen Chun-hsuan and Chang Piao downwards. In Shanghai and other commercial centres there was a long run on the banks, especially the Government Banks, paper money being at a discount and silver appreciating considerably, with the result that nearly a score of banks in Shanghai suspended payment, at any rate temporarily. Business was immediately brought to a standstill, and at the time of writing, six months after these events and two months after the formal end of the Revolution, it has barely begun to move again. It is of interest to note the way in which the Revolution was regarded by the onlooker. The great majority of thinking Chinese, perhaps with more actual information to go upon than they cared to admit, regarded the affair as of prime importance, no mere flash in the pan. Foreigners had the choice between the terms *revolution* and *rebellion* in their description of the affair, and most of them chose the former. Of the two leading British papers in Shanghai the senior headed all news from the Wuhan cities with the caption "The Rebellion in Hupeh," long after many other cities had gone over to the Revolutionaries, and in January, when fourteen of the eighteen provinces had hoisted the Republican Flag, the headline "The Revolt in Hupeh" was still to be found; and an attitude of violent antagonism to everything the Republicans said, or did, or thought was maintained, an attitude keenly resented by the vast majority of Britons in China. The junior British paper from the first described the outbreak as a revolution, and warmly supported the Republican cause, not, however, without frequent candid criticism. The single representative of United States

journalism in China frankly welcomed the Revolution and gained for itself no small amount of kudos by its excellent reports from Wuchang. Thus, whilst foreign opinion was admittedly divided, the great bulk of it was firm in the belief that China was in the throes of a real Revolution, and the greatly preponderating weight of sympathy was with the Republicans.

From this digression we may revert to the course of events military. On the 13th October the Republicans, supreme in the neighbourhood of the Wuhan cities, holding the railway terminus, and commanding the river for some miles, proclaimed the establishment of the "Reformed Government." The new epoch was to be known as the *Ta Han*, or the *Hsin Han;* all foreigners were to be protected and Treaties with foreign Powers respected, provided foreigners refrained from lending assistance to the Manchus. That day, the 13th, the Throne bowed to the inevitable, put on as bold a face as it could, and recalled the hated Yuan Shih-k'ai, after cashiering Jui Cheng and Chang Piao. Tsen Chun-hsuan, at that actual moment in hiding on the Hankow side, awaiting the departure of a steamer for Shanghai, was appointed Viceroy of Szechwan but, to quote the usual formula and apply it to unusual circumstances, "did not proceed." The Edict appointing Yuan Shih-k'ai and Tsen Chun-hsuan concluded with the words "Ah Lien is appointed a Sub-Expositor of the Hanlin Academy." A Sub-Expositor of the Hanlin Academy, forsooth, when the nation was one vast volcano! Yuan's appointment was to extensive powers: he had supreme command of the naval and military forces in the Hu Kwang provinces; Admiral Sah and General Yin Chang were both made subordinate to him. Yuan Shih-k'ai, as we have already seen, was not going to be at the beck and call of Peking, and he hesitated before accepting the appointment. On the 16th it was stated that he had accepted, but it was not until the 22nd that the official announcement of his

acceptance was published in "The Cabinet Gazette." When accepting the appointment he informed the Throne that it was "out of gratitude for the many marks of favour bestowed on him by the late Grand Dowager Tse Hsi," a little bit of delicate sarcasm that the Prince Regent and the Empress Dowager, of all the millions of people in China, were best able to appreciate. Yuan's first task was to get together some of his old lieutenants, to get into touch with the Army, and to ascertain how his forces stood in respect of supplies, funds and efficiency. The survey was not particularly satisfactory, for the foreign financiers who under ordinary circumstances were ever ready to lend money to the Chinese Government fully realized that this was a life and death struggle, and if they should lend to the losing side, whichever side that might be, they would stand little chance of recovering, from the victors, loans made under such circumstances, and the chances of victory for the Government were none too bright. Hence both cool judgment and general sympathy with the Republican cause dictated a policy of financial neutrality. Yuan therefore could only depend on ready cash in the Imperial Treasury and the private hordes of the Imperial Family. These latter were supposed to amount to fabulous sums, and actual figures published shortly after the death of the late Empress Grand Dowager, which were not likely to err on the side of understatement, shewed that if this horde were intact the Court had ample funds to carry on the war for some time. It was known, however, that considerable sums had been transferred to London for safe keeping, and later events seem to indicate that the horde had been depleted.

Whilst Yuan was surveying his position fighting went on at Hankow. On the 18th there was an indecisive engagement between Imperialists and Revolutionaries; on the 20th the latter capturned Ten Kilometre Station on the Peking-Hankow Railway, on the 22nd Ichang and Changsha went over to the Revolutionaries and fighting occurred at

Nanchang; on the 24th there was a skirmish at Seven Mile Creek below Hankow; on the 28th the Revolutionaries lost their position at Ten Kilometre Station. These things happened whilst Yuan Shih-k'ai was getting into the saddle. Yin Chang, with a big force of northern troops, was proceeding down the Peking-Hankow Railway and reached Siaokan. On the other hand, Admiral Sah's gunboats fell back on Kiukiang, from Wuchang, for re-coaling and revictualling, and by the 24th they were compelled to retire still further down the river, for on that date Kiukiang went over to the Revolutionaries. Up to the 25th the Revolution had been confined to a region closely contiguous to the three Wuhan cities, but on that date it appeared as if it were to become much more widespread, for Sian-fu went over to the Revolutionaries and thus gave them a continuous frontage from Kiukiang to the Shensi capital, and as the Muhammadans of Shensi and Kansu were already very restless it was fairly safe to assume that the overtures made to them by the Revolutionaries would be accepted, and thus West China would be solidly Republican. Another incident on the same day appeared to answer many questions. From the moment that the Revolution broke out everybody had been wondering why Canton had not thrown in its lot with the Revolutionaries. So far it had not given a sign. On the 25th, however, it shewed something of its temper, for when the new Tartar-General, Feng Shan, landed there to take up the post of his assassinated predecessor, he himself was killed by a bomb explosion. All expectations that Canton was now in full revolutionary current were disappointed however, for the Viceroy, Chang Ming-chi, was a strong man and had things well in hand, and it was not until much later that Canton went over.

It will facilitate matters if we follow the fall of cities right through and then return to other questions. By the 20th Kiukiang, Hukow, and Anking had become Republican, and the loyalty of Nanking was doubted. Nanking

remained loyal however for a long time. The Revolutionary plan of campaign, it was later explained, was to take the cities along the Yangtze in turn downwards from Hankow finishing at Shanghai, thus gradually bringing the gunboats to the mouth of the river when, with a detail detached for Yangtze control, the main fleet would be available for proceeding to the north to co-operate with a land campaign towards Peking, for it was known that the navy was Republican at heart, a fact which was amply demonstrated by its indifferent gunfire when under the Dragon flag, compared with what was effected under the Republican colours. The check at Nanking spoiled these plans, and as time was now pressing other measures were decided upon. It was decided to begin at the mouth of the river and work upwards, thereby isolating Nanking. This proved quite simple, for Shanghai went over after a tussle at the Kiangnan Arsenal, Dock and Powder Magazine on the 3rd and 4th November. Soochow and Chinkiang soon followed, and from Shanghai the wave of Republican declarations spread south and north, so that by the 16th November there had also gone over Hangchow, Shaoshing, Ningpo, Swatow, Changchow, Foochow, Amoy, Tatung, Taichow, Tsinan, Cheefoo, Yunnanfu and Mukden. On the 9th Canton declared itself independent. It would have done so earlier, had it not been that the Republicans there were trying to persuade Viceroy Chang Ming-chi, one of the most popular of Canton Viceroys, to remain with them as their chief executive officer under the proposed new *régime*.

In Shantung the Governor was elected President of the Shantung Republic, but at a later stage Shantung recanted and became loyalist again. Nanking managed to hold out until the 2nd December, when it was taken by the Revolutionaries, the Viceroy and Tartar General escaping to Shanghai and thence by Japanese steamer to Dairen, and the cruel and fearless defender of the city, Chang Hsun, escaping with a body of troops across the river, to follow the line of the Tientsin-Pukow Railway. With the fall of

Nanking the back of Imperialist military power was considered to be broken, though the fortunes of war varied at the Wuhan cities. The Imperialists had set fire to Hankow on the 30th October, and it continued to burn for days. The Imperialist advance was begun again on the 18th November, and by the 27th Heishan, Meitzushan, Tortoise Hill and the whole of Hanyang were recaptured. This practically completes the military operations, which gave fourteen out of eighteen provinces to the Republican forces.

We now turn to what may be called the rational side of the struggle, the inducements and cajoleries used by either side to persuade the other to accept the one's point of view. On the 22nd October, the day on which Yuan Shih-k'ai's acceptance of the Viceroyalty of the Hu Kwang was gazetted, the National Assembly was opened by commission, the Prince of Li representing the Prince Regent. On the 26th the Assembly impeached Sheng Kung-pao, who was forthwith cashiered and replaced by T'ang Shao-yi. Sheng left Peking under escort for Tientsin and thence made his way to Tsingtao and eventually to Japan, where he is likely to remain for some time to come. On the 27th the National Assembly passed resolutions, to be forwarded in a memorial to the Throne, demanding that relatives of the Imperial House should be excluded from membership of the Cabinet, that Chinese should be treated equally with Manchus, that a responsible Cabinet be formed, and that political parties should be allowed to exist and carry out their propaganda. The memorial embodying these demands reached the Throne about the same time as a memorial from the generals commanding the troops at Luanchow. These troops had mutinied and order had only been restored amongst them by their general's promise to formulate their demands into a memorial and forward this to the Throne with the general's endorsement. These demands included the establishment of a constitution on the British model. The answer to these two sets of demands (the demands of the Luanchow army had not

actually been presented at the time, but they were almost certainly known to the Court) was the issue of an Imperial Edict,* on the 30th October, of a most penitential character. It traversed the history of the three years of the Regency and made abundant promises to do better, specifically promising a Parliament and a Constitution, appointing Prince Pu Lun to compile a Constitution for submission to the National Assembly, and definitely renouncing Manchu claims to supremacy. On the 1st November a further Edict accepted the resignation of the Prime Minister and the Cabinet, and appoined Yuan Shih-k'ai Prime Minister in succession to Prince Ch'ing. This office Yuan Shih-k'ai promptly refused, and he maintained his refusal for a fortnight, just as his henchman T'ang Shao-yi refused the office of President of the Board of Communications.

We now come to the period of negociation. Yuan declared himself on 1st November in favour of peace, and he announced the opening of negociations with the Revolutionaries at Wuchang. He sent his emissaries to discuss terms with Li Yuan-hung, a former pupil of his own and, it is said, though there is difficulty in verifying this, his own nephew. During these negociations hostilities were suspended at Hankow, but the negociations failed. The points of view of the negociators were so completely alien that negociations were bound to fail so long as either side had funds with which to continue fighting. Li demanded a republic out and out; Yuan was for a constitutional monarchy. There was no point of contact between them. On the 7th November the National Assembly formally appointed Yuan Shih-k'ai Prime Minister, but even then he did not display any anxiety for the office, and still declined to go to Peking in spite of a special Edict commanding him to do so. It was not until the 13th that Yuan entered Peking, where he received a respectful ovation from

*This Edict and other important documents will be found collected in an Appendix.

immense crowds. On the same day Dr. Wu Ting-fang, who had been appointed Foreign Minister to the Provisional Government established at Shanghai immediately Shanghai had gone over to the Republican side, addressed to the Prince Regent a demand for the abdication of the Throne by the Emperor. Still hoping to stave off final disaster, the Regent gave supreme command of Peking, civil and military, to Yuan Shih-k'ai, and issued an Edict instructing viceroys and governors to send representatives of the provinces to Peking to discuss state affairs. On the 15th an Imperial Edict created a new Cabinet, preponderatingly Chinese, the only Manchus being the President and Vice-President of the Board of Dependencies, and the Vice-President of the Board of Agriculture; and the reformer Liang Ch'ih-chao was nominated as Vice-President of the Board of Laws. It was quite clear that such measures as these were not sufficient to satisfy the Republicans, and on the 26th November the Prince Regent, on behalf of the Emperor, swore by a solemn oath to abide by the Nineteen Articles of the Constitution drafted by the National Assembly. This ceremony took place in the Ancestral Temple of the Ta Ching Dynasty, there being present Prince Ch'ing, Yuan Shih-k'ai and all the members of the Cabinet. The city of Peking was richly decorated for the occasion, and the actual ceremony of oath-taking was preceded by a solemn notification to all the preceding Emperors of the Dynasty, in which notification the new Constitution was alleged to be justified by the entirely transformed circumstances of the times and by the serious consequences that had arisen from the bad direction that the Emperor had received from his responsible advisors. The Constitution Act, said the notification, would be equally beneficial to Dynasty and People.

On ths 26th representatives of Yuan and Li met at the Russian Consulate at Hankow to discuss terms of compromise, but the most that Li would concede was the presidency of the new Republic to Yuan Shih-k'ai. During

the next few days there was fierce fighting both at Hankow and at Nanking and on the 29th General Li asked for an armistice in order to consult with other centres with a view to compromise. A truce of three days was declared and further negociations took place, from the 3rd to the 5th. It is unsafe to predicate a causal nexus on the mere fact of sequence, but it is at least significant that the day after the conclusion of these negociations the Prince Regent resigned, and disappeared from history. Terms of peace were thereupon further discussed through the mediation of the British Consul at Hankow.

From this time on there was practically no more fighting, for on the 8th delegates for the negociation of peace, the chief delegate being T'ang Shao-yi, left Peking for Wuchang, where they interviewed General Li Yuan-hung, and after a few days left for Shanghai. From the time the delegates arrived in Shanghai there was a series of armistices which was practically continuous until the end of the Revolution. T'ang Shao-yi and his associates arrived in Shanghai on the morning of the 17th December, and the first meeting with the representatives of the Republican party was held at the Shanghai Town Hall on the 18th. At this meeting Wu Ting-fang, representing the Republican party, and T'ang Shao-yi exchanged credentials, an effective suspension of hostilities was arranged, and further negociations were postponed until Yuan Shih-k'ai had declared his willingness to accept this and some minor conditions.

On the 20th six leading foreign consuls in Shanghai made informal calls on Wu Ting-fang and T'ang Shao-yi, and represented to them that foreign opinion was unanimous that a continuation of the struggle was dangerous. Though this representation was unofficial its concerted character doubtless weighed heavily in the minds of the Peace Delegates of both sides, and at any rate a prolongation of the armistice was secured. Throughout the negociations Dr. Wu insisted that the only solution must be a republic. To this T'ang could not agree, but it was decided to leave

the settlement to a national representative Convention. This proposal was telegraphed to Peking and a reply was received on the 28th that the Throne would abide by the decision of a national Convention, an Imperial Edict being issued to that effect the same day. The people were thus left free to choose between a monarchy and a republic. Further meetings of the Peace Conference were held at which the chief point discussed was the place of meeting of the National Convention, the choice being from Peking, Tientsin, Chefoo, Wuchang, Nanking and Shanghai, and some consideration was given to the method of calling, and the principles of representation to be adopted for, the Convention.

Things seemed to be going smoothly when all at once they reached a deadlock, for Yuan Shih-k'ai declined to recognize certain concessions made by T'ang Shao-yi. Practically this amounted to repudiation of a fully accredited plenipotentiary, and it caused grave consternation at the time. The only course open for T'ang was to resign, and this he did. The rupture between himself and Yuan Shih-k'ai cannot have been serious, however, for since his re-appointment a few days later he has been Yuan's right hand man.

Following the acceptance of T'ang Shao-yi's resignation, negociations were continued by telegraph between Yuan Shih-k'ai and Wu Ting-fang. It was clear from these negociations that the Republicans felt themselves strong enough to insist that the choice of place of meeting for the Convention should be theirs, and for ten days or so the duel went on. On the 9th January, exactly three months after the bomb explosion at Hankow, the Republicans offered most generous terms to the Imperial House. These terms were as follows:

1.—The Emperor shall be treated with all the dignity attaching to the Sovereign of a foreign nation on Chinese soil.

2.—The Court shall reside at the Summer Palace.

3.—His Majesty shall receive a liberal annual allowance, the amount to be settled by the National Assembly.

4.—All its ancestral mausolea and temples shall be secured to the Imperial House.

5.—The persons of the Imperial Family shall be fully protected, and the Manchus shall retain all their property and wealth.

6.—Manchus, Muhammadans, Turkestanese and Tibetans shall be treated as Chinese citizens and their private property protected.

7.—The Eight Banners shall continue to draw the same pensions as heretofore until further means can be devised of enabling them to find a comfortable living. The former restrictions put upon the Bannermen's right to trade and to reside outside fixed localities shall be removed.

8.—The Imperial Princes shall retain their titles and property under the protection of the Chinese Government.

These terms it seemed worth while to discuss, the Imperial House evidently believing that the stipulation of abdication would in actual settlement be modified. On the 12th January T'ang Shao-yi was reappointed peace delegate. The Court then found that any hope of an abatement of the demand for abdication was illusory. The one point upon which the Republicans were adamant was the question of abdication. Everything Manchu had gone except the Throne: that must go too. On the 18th January Yuan Shih-k'ai had a long audience of the Empress Dowager which was believed to portend early abdication. This was not so, however. Peking was making its last stand. Some of the younger Princes would not give way, and it almost looked as if another deadlock had been reached when on the 25th January the Nanking National Assembly issued a declaration of policy that seemed to suggest that unless the Court made up its mind pretty quickly it would very soon be faced with further military operations. There was a long pause, chiefly because both sides were without funds.

At this point we may well turn back and note how the Nanking National Assembly had come into being.

Immediately upon the fall of Nanking the Provisional Republican Government that had been organized at Shanghai took control of Nanking, and a Government was organized there controlling the whole of the Republican area in co-operation with General Li at Hankow. On the 26th December Dr. Sun Wen arrived in Shanghai, and was received with the utmost enthusiasm. Anticipating his arrival the Republican leaders had by one means or another obtained from the provinces delegates to meet in Nanking. Many of these delegates were elected by the provincial assemblies, in some cases they were chosen by the military governors, and in other cases they were appointed by the provincial guilds in Shanghai. At any rate, it was claimed that at Nanking there were now present representatives of every one of the eighteen provinces. These representatives on the 29th December elected Dr. Sun, in his absence, President of the Provisional Government of the Republic of China. The next day Dr. Sun left for Nanking, and on the 1st January took the oath of office as President of the Provisional Government. In the peace negociations Dr. Sun took no actual part, but it was realized from the moment of his arrival that the famous agitator would be a moderating influence.

As soon as Dr. Sun arrived in Nanking a Cabinet was formed, and this Cabinet, with the National Assembly, thenceforth acted as a properly established Government, its control over the South being indeed quite complete. On the 19th January Dr. Sun telegraphed new and more stringent terms to Yuan Shih-k'ai. This telegram was generally condemned, but in view of the inconclusive nature of the interview between Yuan Shih-k'ai and the Empress Dowager on the preceding day, and of abortive Palace conferences held the very day of the telegram, it was probably intended to have the effect, not of embarrassing Yuan, but of affording him means of bringing pressure to bear on the obdurate princes, some of whom were hot-headed enough to urge the resumption of hostilities.

When this item of news reached Nanking, the Assembly there issued the declaration of policy to which we have referred above.

This declaration arose from a suggestion put forward by Yuan Shih-k'ai that if there were to be abdication it must be followed within forty-eight hours by the dissolution of the Nanking Government. This suggestion was scarcely a practicable one, for although any other arrangement must necessitate the existence of divided control it would have been very dangerous, in the then excited state of the south, to remove the leaders whom they trusted. The matter caused some heat at the time, but its real significance lay in the fact that, though Yuan Shih-k'ai had thitherto conceded every point demanded by Republicans and was now known to be actively working for abdication, the rank and file of the Republican party did not trust Yuan. Things dragged on until the 30th of the month, when the Throne summoned a meeting of the Cabinet, and the Wai-wu Pu the next day announced that the Throne had finally decided to make peace. The apparent certainty of abdication relieved the great pressure that had been felt in Peking, Tientsin, Wuchang, Nanking and Shanghai. Until the actual abdication took place negociations proceeded between Nanking and Yuan Shih-k'ai with a view to settling the seat of the future Government, the Republicans desiring Nanking to be the capital and Yuan urging that it would be unwise to abandon Peking.

Abdication took place on the 12th February. It was announced to the world by means of three Edicts, the first accepting a Republic, the second accepting the conditions agreed upon between Yuan Shih-k'ai and the Republicans, and the third stating that the abdication was in deference to the will of the people and instructing the provincial officials to keep the people quiet. The three documents form practically one most carefully drafted state paper of capital importance, the remarkable feature about which is that everything is done in a manner that would highly

gratify the town clerk of Ephesus. A full consideration of all that is implied in these Edicts would occupy many pages and for our purpose is unnecessary.* The Edicts themselves are worth careful study, and the more carefully they are studied the more ably conceived one finds them to be. For our purpose only two or three points need to be noticed. In the first place, the supreme power in the state is handed over, by the hands in which it has immemorially rested, those of the Emperor, to Yuan Shih-k'ai, who is solely empowered to organize a new Government in consultation with the representatives of the People's Army. The reasons why Yuan Shih-k'ai should be the chosen repository of the supreme power are indicated, namely, that he is the Prime Minister, and that his Imperial appointment as Prime Minister has been approved or confirmed by the National Assembly in proper session in Peking. The Court is resolved to go into retirement, trusting to the generosity of the people to provide the support that had, in the negociations between Yuan Shih-k'ai and the representatives of the People's Army, been proposed to be extended to it, and this retirement is to be absolute, that is to say, the Court shall henceforth have no part or lot in the government of the nation. The Imperial Title and all hereditary titles held by the Imperial race are to be retained, and the ex-Emperor is to enjoy all the respect, protection and honour that would be accorded to a foreign sovereign. Detailed provision is to be made for the maintenance of the Imperial Guards and of the Imperial Household, and there appears to be little doubt that that provision will be generous. The new Government is to complete the work of building and embellishing the Imperial Mausolea, and the Imperial tombs are to be

* Sir Robert Bredon, K.C.M.G., has discussed the significance of the Edicts at some length in an article ("Abdication and what it means") published in "The National Review" on the 30th March, 1912.

maintained in a state of decent dignity at the expense of the nation. So much for the passing Dynasty. It is generally conceded that the terms accorded to it were liberal, but it is also to be recognized that in return the deposed rulers make every provision for an easy transference of power. Yuan Shih-k'ai's appointment is made in the full and complete form invariably adopted in Imperial appointments. He is legally invested with the dignities, powers and authorities of his office, and becomes, as Sir Robert Bredon puts it, the *hérétier* of the Throne. The importance of this fact is to be acknowledged. Had the Court merely taken refuge in flight, had it retired sulking in a corner, then only might would have constituted right, and at least the possibility of a struggle for the supreme position would have arisen. As it is, there is no interruption in the exercise of the supreme functions of government, the new *régime* is legal and legitimate from its very outset, and none can question the validity of its laws, ordinances or commandments. This is all to the good, and of prime importance in a country like China.

On the 12th February the Dynasty and the People parted company. The Republicans had carried every point on which they had insisted. Yuan Shih-k'ai had given way to practically every demand. The situation was now to be reversed. Invested with full authority, Yuan Shih-k'ai issued, on the 13th, a manifesto announcing his acceptance of the task of organizing the Republic, and asked for the co-operation of the Nanking Government. For a short time there was a difference of views. On the 14th President Sun telegraphed to Yuan Shih-k'ai expressing the Nanking Government's pleasure at the receipt of Yuan's communication; he addressed a message to the National Assembly tendering his resignation; and to this formal message he added a personal recommendation that Yuan Shih-k'ai should be elected as President of the Republic. The resignation was accepted with regret by the Assembly, as was that of Dr. Sun's Cabinet, but both Dr. Sun and his

Cabinet were requested to retain office until a new Government could be organized, and this they consented to do.

On the 15th Yuan was elected President and was requested to proceed to Nanking to take up his office. This Yuan said it would be unwise of him to do, as the situation in the North was exceedingly critical. For several days there was negociation about this and a deputation from Nanking was sent to Peking to convey the announcement of Yuan's election and to escort him to Nanking. The question of the future capital was also being warmly canvassed at the time. Yuan firmly held that for the present it would be impossible for him to leave Peking except on a flying visit to Nanking to take the oath of office, and that Peking must, for some time to come at any rate, remain the capital. Arrangements were made for Yuan's flying visit to Nanking, but a mutiny of the soldiers in Peking convinced everybody that it would be unwise for him to leave the capital even for a moment, and finally it was arranged that T'ang Shao-yi, Yuan's chosen Prime Minister, should go back with the delegates to Nanking and there co-operate with Dr. Sun in the formation of a coalition Cabinet. On the 10th March Yuan Shih-k'ai was formally inducted into the office of President; on the 11th he issued a proclamation of pardon to all prisoners except robbers and murderers, and announced the remittance of certain overdue taxes. By the 24th March T'ang Shao-yi had reached Nanking and before the end of the month a Coalition Cabinet had been constructed by the joint efforts of Dr. Sun and T'ang Shao-yi. On the 18th February, China New Year's Day according to the old style, Dr. Sun had offered, at the Ming Tomb at Nanking, solemn thanksgiving to the spirits of the last Chinese dynasty for the restoration to the Chinese people of their liberties and for their freedom from the yoke of foreign, Manchu, domination. On the 1st April he laid down his office, and in a memorable speech committed the destinies of the nation to the nation's own keeping, urging

the people to shoulder responsibility and to work harmoniously; and he placed before the nation the ideal of universal peace. He made it clear that he sought not merely or first of all a free and peaceful China, but he put in the forefront of his aspirations, and as the central figure of the national ideal, world-wide peace. It is as one seeking world-wide peace and diligently pursuing it that he has been the leader of the greatest revolution in history. It is as a step towards world-wide peace that the Revolution in China has been brought about, and none who takes the trouble to consider how often under the old *régime* the nations have been brought to the verge of war by the folly of China's rulers can question that under her new leaders China should be less of a menace to the world's peace than she has been in the past.

CHAPTER III.

THE REVOLUTION.

By Dr. Fong F. Sec.

"We are fighting to be men in the world; we are fighting to cast off an oppressive, vicious and tyrannous rule that has beggared and disgraced China, obstructed and defied the foreign nations, and set back the hands of the clock of the world."—**Dr. Wu Ting-fang.**

THE unfurling of the Revolutionary flag at Wuchang in October, 1911, electrified the whole world. The movement, which spread like wildfire from Chihli Province in the North to Kwangtung in the South, was clearly a national uprising of the Chinese against a degraded foreign domination. More provinces rallied round the Revolutionary flag, and in much shorter time, than the leaders of the movement had hoped, an evidence that China was waiting for the step to be taken to overthrow the Manchus.

For years there had been the feeling that the Manchus would never give the Chinese justice. They were pressing the Chinese down. As represented by the Manchu Government, with its hordes of corrupt eunuchs, the Chinese have been the laughingstock of the world. By not keeping faith with foreign nations, the Government involved the country in foreign wars, with their consequent indemnities piling up on the people heavier and heavier. The country has been obliged to grant extraterritorial rights to other nations. While millions of Chinese people go hungry every year because of floods and famine, the Manchus indulged in fantastic extravagance. Under the very shadow of the Imperial palace are the legation guards of Peking. Foreign steamers and men-of-war plow their way at will in and out of the waterways of China. All kinds of railway and

mining concessions have been granted to foreign nations on terms that no Western country would tolerate. These are some of the indictments of Manchu rule or misrule. Is it any wonder that the Chinese were determined to throw off such an inefficient and corrupt government?

The Revolutionary movement began to take definite shape about fifteen years ago, when Dr. Sun Yat-sen organized the Anti-Manchu Society or *Ko Ming Tang*. Following the war with Japan, the Manchu princes saw that the most urgent need for them was to have an up-to-date army and to centralize the power of the government. The Peking Government spent a third of its total income in creating a modern army. The Prince Regent assumed the role of commander-in-chief, and, by putting one of his brothers at the head of the army and the other in charge of the navy, he thought the Manchu power was secure. Little did he dream that the very thing on which he relied would one day be the means for his undoing. The Peking Government sent students abroad to be trained to take charge of the army. Dr. Sun Yat-sen and his associates set to work among the students, so that when they returned to China to take up positions as officers in the army, they came as revolutionists.

Another Revolutionary element at work dated back to 1898, when, under the instruction of Kang Yu-wei and Liang Chi-chiao, Emperor Kwang Hsu set out to reform the government and some of the evils of the country. This action displeased the conservative element of the country. The Grand Empress Dowager took the government into her own hands and relegated Emperor Kwang Hsu to the background. The two reformers fled to Japan, where they inaugurated the Emperor Protection Society.

These two secret societies, though both bent on reform, had divergent principles. Kang Yu-wei's party aimed to defend the late Emperor Kwang Hsu, and advocated a constitutional monarchy for China. To throw off the

yoke of the Manchus and to organize a republic of China were the watchwords of Dr. Sun Yat-sen's party. Liang Chi-chiao is well informed in politics, economics and philosophy, and he is a political writer of power. He has been editing a tri-monthly magazine called *Kuo Feng Pao*, in which he advocated the unity of China and demanded a thorough reform of Chinese politics. This magazine is widely circulated and has had great influence in bringing about the clamour for reforms. The *Kuo Feng Pao*, with hundreds of other revolutionary papers in and out of China, had prepared the minds of the whole nation to strike for liberty. That city after city, province after province, should pass over to the Revolutionists practically without bloodshed is proof that the Chinese people had been doing some serious thinking.

All reform must be preceded by a long period of preparation. The nature and extent of the preparation which the progressive Chinese have been carrying on during the last fifteen or twenty years is marvellous. That the third time never fails is an old saying, but it did not hold true with the efforts of the reformers. Seventeen times they failed, yet after each failure they returned to the work more determined than ever to succeed.

In April, 1911, the Revolutionists tried to capture Canton, but failed, losing a number of their best men. They knew that the Cantonese were strong supporters of their ideas. They intended to raise the standard of revolt in the South, hoping that the other provinces would rally round them. Hwang Hsing led the attack on the Viceroy's yamen in person. He narrowly escaped capture, and made his way to Wuchang, where he secured the co-operation of General Li Yuan-hung, who was in charge of the troops guarding the Hanyang Arsenal. Then came the ill-starred Sheng Hsuan-hwai, with his policy of railway nationalization, which caused the revolt of Szechwan Province. The summary execution of three Revolutionary leaders and the arrest of twenty-two suspects in Wuchang caused a military

camp outside of that city to mutiny on October 10th. The soldiers marched into the city, wishing to lay their case before the Viceroy. This action won the sympathy of other soldiers. The Viceroy was frightened and fled, and the capital of the Liang Hu was thrown into a panic. The Revolutionists were quick to take advantage of this opportunity. With the help of the disaffected soldiers, they quickly organized a provincial government, took charge of the city and raised the white flag of the Revolution.

The Peking Government regarded the movement as a local affair, and was confident that a decisive battle in a week or two would put an end to it. Many old foreign residents and journals in China shared this view. General Yin Chang, Minister of War, hastened to Hankow at the head of the Northern troops. The navy, under the command of Admiral Sah Chen Ping, also proceeded to the centre of the Revolution. The weeks dragged on without any decisive engagement. The movement spread with such rapidity that in less than a month fourteen out of the eighteen provinces had declared their independence, in most cases without bloodshed.

The Second National Assembly convened on the 19th of October, 1911. From that time onward the Government had not only to meet armed opposition but also the peaceful demands of the National Assembly. While the provinces were going over to the Revolution one by one, the National Assembly kept up a vigorous campaign against the Government. This body showed its strength first of all by demanding the dismissal of Sheng Hsuan-hwai. with which demand the Government quickly complied. Backed up by the soldiers stationed at Lanchow, the National Assembly embodied its demands in nineteen articles, which were promptly agreed to by the Prince Regent. These articles provided for the retention of the Manchu Dynasty, for the prohibition of Manchu princes from holding any important office in the Government, for the promulgation of just laws, and for the right of the people to have a controlling voice in the

Government. One of the most remarkable proceedings in connection with the Revolution was the oath taken by the Prince Regent in the Imperial Temple on behalf of the boy Emperor. An emperor had not given an oath in China for thousands of years, and this humiliating step was to prove the sincerity of the intention of the Throne to fulfil promises to live up to its agreements. Thus the power of absolute government passed forever out of the hands of the Manchus. It was hoped that the taking of the oath would make a deep impression upon the people and cause them to give up their rebellious activities. But it did not make much of an impression on the people of the southern provinces, who knew too well that the Manchus made promises with no intention of fulfilling them.

In the initial stages of the fighting at Hankow, the revolutionary troops and raw recruits won the admiration of the world by their bravery and courage. However, it was too much to expect them to win out against the well-drilled northern troops with their German explosives and machine guns of 1911 model. The revolutionary army was gradually driven back into the native city of Hankow, where they kept the Imperial troops at bay. In order to dislodge them from their hiding places, the northern troops committed the most heartless deed of the war—the burning of Hankow.

It took Admiral Sah some weeks to make up his mind whether to cast in his lot with the Revolution or to remain loyal. At first he took a passive attitude, then his ships co-operated with the Imperial forces and bombarded the revolutionary soldiers out of their trenches. It was not long, however, before his ships, one by one, hoisted the flag of surrender to the revolutionary cause. As the men of the navy were young, their sympathies could not be otherwise than with the Revolution.

The crisis called forth the one man who was supposed to be able to save the situation. Yuan Shi-kai was first

appointed Viceroy of Hupeh, with full power over the land and naval forces. He tried to effect a peaceful settlement of the trouble, but did not succeed. The nineteen articles making it necessary for Prince Ching to give up the premiership, the Government appointed Yuan Shih-k'ai to this office. He returned to Peking to take up the Herculean task of trying to get the Manchu princes to realize the temper of the people and to persuade the Revolutionists to be content with a constitutional monarchy. He appointed a strong cabinet, but he could not make much headway because a large number of his appointees declined to take office. Nevertheless, he gradually made sure of his ground. Backed by the National Assembly, he saw to it that Yin Chang's command of the Northern troops in Hupeh was handed over to one of his own men; he stripped the Manchu princes of their power, and he forced the Prince Regent, the man who dismissed him from the Government service in ignominy two years before, to resign. The edict from the Empress Dowager accepting the resignation of the Prince Regent was one of the most dramatic events connected with the political upheavel. It said, "The whole responsibility of appointing officials and carrying on the Government will rest upon the Prime Minister and the ministers of state." Thus Yuan Shih-k'ai was made supreme, for the Prime Minister and cabinet were one, as the cabinet was composed of men of his own choosing.

Yuan Shih-k'ai stood for a constitutional monarchy, and was doing his best to bring about that form of government for China. He believed that the time was not ripe for a republic and that a republic was not adapted to the Chinese people under present conditions. The Revolutionists, under the leadership of General Li Yuan-hung, had for their object the expulsion of the Manchus, except those who might be willing to join the Republican Party, to outside the Great Wall, and the establishment of a Republic on lines after the form of government of the United States of

America, with self-government for each province and one great National Assembly.

In quick succession Hunan, Kiangsi, Shensi, Shansi followed the lead of Hupeh in raising the Republican banner. In less than a month Kiangsu, Chekiang, Kweichow, Yunnan, Kwangtung, Kwangsi, Anhwei, Fukien, Shantung and Szechwan threw off the Manchu yoke and declared their independence. It all happened so quickly that it seemed as if the provinces rose spontaneously of their own accord. As a matter of fact, it was all planned beforehand. Representatives of different provinces met in Shanghai and laid their plans for the provisional government of their provinces before Shanghai openly went over to the Revolution.

The next stage in the fighting centred around Hanyang. The Imperialists kept up a furious attack on this stronghold for five days and nights. By means of their deadly machine guns and splendid manœuvering, they were able to place three pontoon bridges across the Han River and to drive the Revolutionists out of their positions. Because of dissension between the Hunan and Hupeh soldiers, the northern army captured this strategic point with unexpected ease. The loss of Hanyang cast a gloom over the revolutionary cause. However, at the same time that the battle was raging at Hanyang, the allied revolutionary army was besieging Nanking, which fell into their hands after comparatively little fighting. With the retreat of General Chang Hsun and his soldiers to the north of Pukow, the Yangtse Valley and all the provinces to the south of it came under the complete control of the Revolutionists.

The Revolutionists' first idea was to make Wuchang the capital, but with the capture of Nanking and the peaceful situation there as compared with the situation at Wuchang, Nanking was decided upon as the capital of the Republic.

Following the capture of Hanyang by the Imperialists, an armistice of three days was declared. This was followed

by a longer period, when both sides appointed delegates for a peace conference, which was to be held at Wuchang, but afterwards took place in Shanghai, beginning on December 18th. Mr. Tang Shao-yi was Commissioner for Premier Yuan, and Dr. Wu Ting-fang was Commissioner for the revolutionary side.

In the meantime the first steps towards the formation of a National Provisional Military Government were taken, when delegates representing the revolutionary generalissimos of a number of provinces elected General Hwang Hsing the Generalissimo of the revolutionary army and General Li Yuan-hung Vice-Generalissimo. At the same time that the Peace Conferences were being held in the Shanghai Town Hall, delegates from the revolted provinces met at Nanking to draw up a constitution and to organize a provisional Government.

The first days of the Peace Conference gave much promise of putting an end to the civil war. Commissioner Tang agreed that the armistice be extended, that the Imperial troops should evacuate, and move a hundred *li* from, their positions, and that the Peking Government should contract no foreign loans. The most serious question before the Conference was whether the Manchu Emperor was to be allowed to remain on the throne or whether China was to be a Republic. The Commissioners agreed to call a National Convention for the purpose of deciding this question. The details for assembling the Convention were arranged, with only the date and the place to be decided, making it seem that peace was at hand, when came the disappointing news that the Premier had accepted Tang Shao-yi's resignation as Imperial Peace Commissioner. Thereafter the Premier negotiated with Dr. Wu by telegraph direct. The Premier claimed that Mr. Tang exceeded his powers in arranging terms and that he was not going to abide by them. Under such circumstances, naturally the peace negotiations came to a standstill.

In the interim, Dr. Sun Yat-sen returned to China and was given a welcome in accord with the high place which he holds in the minds of his countrymen. He was elected first President of the Provisional Government of the Republic of China by almost unanimous choice—sixteen provinces out of the seventeen that cast their votes voted for him. He hastened to Nanking to assume the presidency. General Li Yuan-hung, the idol of the hour, was elected Vice-President.

On the day following his installation, President Sun issued a proclamation to the nation, embodying the aims and hopes of the Revolutionary leaders. They aimed to unite the Hans, Manchus, Mongols, Mohammedans, and Tibetans into one nation; to give freedom to all the provinces and to amalgamate Mongolia and Tibet into one country; to bring the different military organizations of the country under one command, and to organize the national finances in accordance with the principles of sound finance. Then came the manifesto to foreign nations. In the first part of this document President Sun arraigned the despotic Manchu Government in no uncertain terms. He then proceeded to outline the principles which were to govern the China of the future. Treaties and loans made previous to the present uprising were acknowledged, but no agreements made by the Manchu Government since the Wuchang outbreak were to be recognized. The persons and properties of foreigners were to be respected. Protection and equality were to be accorded Manchus who live peacefully within the Republic. President Sun's words are worth quoting. "The cultivation of better relations with foreign peoples and governments will ever be with us. We will remodel our laws; revise our civil, criminal, commercial and mining codes; reform our finances; abolish restrictions to trade and commerce, and ensure religious toleration."

During the deadlock in the peace negotiations, the Republicans made elaborate preparations for the capture of Peking. General Hwang Hsing was made Chief of the

General Staff. He divided the republican army into four divisions for the northern campaign, one division going via Hupeh, one by way of Anhwei, another over the Tientsin-Pukow Railway, and another division was to be transported by sea.

While the peace negotiations were lagging, various sections of the country were out of control, and looting and brigandage were of common occurrence. Because of this condition of affairs and the hopeless situation for the Manchus, many telegrams were sent to the Manchu princes, urging them to yield. Before a final decision was reached on this point, Premier Yuan narrowly escaped from being blown to pieces by a bomb.

The Manchu clan was divided on the matter of abdication. Prince Ching, the ex-Prince Regent, and others were in favour of this step, while the younger blood wished to fight it out. The situation took many unexpected turns. As the armistice was about to expire and both sides were making vigorous preparations to renew the conflict, there came the welcome news that forty-six generals of the Northern Army had sent in a telegram demanding the abdication of the Emperor in favour of a republican form of government. Inasmuch as General Tuan Chi-jui, Viceroy of the Liang Hu of the Manchu Government, headed the list of names and that Mr. Tang Shao-yi took part in the subsequent negotiations on behalf of Premier Yuan, it was generally thought that Yuan Shih-k'ai instigated this move. There was nothing left for the Manchus to do but to abdicate. But the Premier saw to it that large numbers of his troops were on hand in Peking before the abdication edicts came out. In three momentous edicts, perhaps the last issued with the vermilion pencil, the Manchu Dynasty yielded up its authority and restored sovereignty to the Chinese people.

The terms of abdication provided, amongst other things, that the Emperor may retain his title and other

personal prerogatives; that an annual allowance of Tls. 4,000,000 be made to the Imperial Family; that the distinction between Manchus, Mongolians, Mohammedans, and Tibetans shall be abolished; that these races shall enjoy the same status as the Chinese, and that all private property rights of the Manchus shall be respected. It was a surprise to many people that the Emperor should be allowed to retain his title, but this will serve as a peace measure, and it will make the change from a monarchy to a republic less marked, and will reconcile some of the conservative reformers.

The abdication edicts were received quietly in Peking. With the abdication of the Manchus, peace was restored. This great stroke of statesmanship was brought about by Yuan Shih-k'ai. We are too much a part of the drama to be able to appreciate what he did in Peking for the Republican cause. He played a deep game, and he won. His was a delicate task. The Manchus hated him, and the Chinese, not knowing his motives, were suspicious of him. Had he shown his hand earlier in the game, the Revolutionary Army would have had to fight the Manchus to the finish. That would have been a great calamity. He chose to take the course of compromise. He stripped the Manchus of their power step by step, and made them disgorge as much of their ill-gotten treasure as he could; yet he bargained for as favourable terms for the retiring Imperial Family as possible. As soon as the abdication edicts came out, President Sun Yat-sen resigned the presidency of the Provisional Military Government of the Republic of China, on the condition that Yuan Shih-k'ai would be elected the first President of the United Republic of China. What a beautiful spirit ex-President Sun showed! He was reviled, hunted and exiled for trying to put an end to the despotic Manchu Government. When his dream of many years was realized, he gracefully handed over the reins of power to a better man. It is to be hoped that he may be president some other time, and that in the meantime a place

will be found for him in the coalition government. The provincial delegates at Nanking quickly and unanimously elected Yuan Shih-k'ai to be the first President of the United Republic of China. He thus becomes the Washington of China. A delegation went to Peking to notify officially President Yuan of his election and to escort him to Nanking to be inaugurated. On the eve of his departure, riots broke out in Peking, and for two nights the city was looted and large sections of it burned. It was then clear that the situation required President Yuan's attention in the North. It was fortunate indeed for China that his life was spared. He is the one man in China who possesses executive abilities of the first order and who commands respect abroad. In the work of reconstruction that is ahead of the nation, China can ill afford to spare a man of his personality and statesmanship. To Dr. Wu Ting-fang and Mr. Tang Shao-yi the nation owes a great debt for having succeeded in bringing peace to the country; likewise to General Li Yuan-hung for his good judgment, integrity and self-sacrifice, which inspired confidence in the movement during its early stages, and to Dr. Sun Yat-sen for his love of liberty and patriotism in leading the Chinese to fight for good government.

The leaders of the Revolution saw to it that foreign lives and property were protected. It is gratifying to note that the Powers, on the whole, remained neutral and tried to prevent their countrymen from helping to frustrate the great movement for bringing about a purer and stronger system of government for this land. The Republicans of China are grateful for this praiseworthy attitude during the crisis. In these, the first days of the Republic, its leaders have many lessons to learn, and it is only natural to expect that they will make mistakes. The task of getting rid of the deadening influences that have weighed China down, and of educating the masses in the principles of Democracy is a huge one. Until China is able to fight her own battles, may we not hope that the Powers will see to it that no

one takes unfair advantage of her, and also offer her encouragement in setting her house in order. The foreign nations had reason to look upon the dealings of the Manchu Government with distrust, but we believe that a policy of truthfulness will characterize the diplomatic, commercial and social intercourse of China with other nations hereafter. We dare hope that the nations in the years to come will show the newest Republic that world-wide brotherhood which is so beautifully expressed in the language of the poet—

"Where'er human lives strive for a life more true and grand,
There is the true man's fatherland."

The magnitude of the changes brought about by the Revolution is so great that it is staggering. History has no parallel to it. The self-control shown was superb, and contrasted strangely with the behaviour of the allied troops in 1900—looting, ravaging, and shooting down of non-combatants. This has raised China in the estimation of the world and raised the self-respect of the Chinese people. War is cruel, but this internal strife called forth some splendid examples of heroism and self-sacrifice. This baptism of blood and fire has awakened a powerful self-consciousness. It has knit together the people of different provinces with a great overpowering patriotism. Every department of activity is throbbing with new life. The first act of emancipation everywhere has been the cutting off of the queue. Even the women of China are asserting their individuality in adopting new styles of hairdressing and attire. The press is no longer muzzled. The crisis has thrown off an army of social parasites—the yamen runners. Efficient men, amongst whom are many graduates of foreign colleges and universities, are rallying round the cause of reform and good government. This is indeed an inspiring time to live and work in China.

The Revolution has played havoc with missionary work, and missionaries have been obliged to leave their

stations to seek refuge in the chief Treaty Ports. It is a matter for regret that a few missionaries were called upon to give up their lives during this turmoil. But, in the words of Bishop Bashford, "God Almighty is back of this movement." It is significant that ex-President Sun is a Christian and that General Li Yuan-hung is strongly in favour of Christianity. Years ago Dr. Sun Yat-sen said: "Our greatest hope is to make the Bible and education, as we have come to know them by residence in America and Europe, the means of conveying to our unhappy fellow-countrymen what blessing may lie in the way of just laws, what relief from their sufferings may be found through civilization." The words of General Li Yuan-hung on this subject are equally to the point. He said: "Missionaries are our friends. Jesus Christ is better than Confucius, and I am strongly in favour of more missionaries coming to China to teach Christianity and going into interior provinces. We shall do all we can to assist missionaries, and the more missionaries we get to come to China the greater will the Republican Government be pleased." Associated with these patriots in the new Government are men who are products of missionary schools. The Republic will undoubtedly lay stress on popular education, and missionaries will most likely find unprecedented opportunity for influencing young China through their schools and colleges. In this time of cutting loose from the past, the Chinese people are apt to go too far and indulge in license, hence they need the moral restraint which Christianity inculcates.

Under the Republic China is to be opened up with all speed. For this purpose, there is to be combined effort made with Chinese and foreign capital and Chinese and foreign labour. General Li Yuan-hung's words are again to the point: "We want as many foreigners to come to China as possible. The opening up of the country can only be properly accomplished by the united efforts of Chinese and foreigners, and in this new Republic we realize that it is only by mingling more freely with the other nations of

the world that China will have her resources developed. One of the most important items in our Republican program is that which will enable us to develop our wealth."

Sometimes after a storm of rain, thunder and lightning, a rainbow is seen in the sky as a promise of fine weather. So, after the horrors of carnage and bloodshed at Hankow, Hanyang and Nanking, came the five-coloured flag—the flag of the Republic. May its rainbow colours indeed be a bow of promise of lasting peace, liberty, prosperity and happiness for the millions of China! While we rejoice in our new-found liberty and blessings, we pause reverently in memory of the ten thousand or more of mothers' sons who were mowed down and hacked to pieces in the fields of action, and whose bones are now mouldering under the sod as a sacrifice for our freedom. Brave souls, you did not shed your hearts' blood in vain:—

"Long may our land be bright
With freedom's holy light!
Protect us by Thy might,
Great God, our King."

CHAPTER IV.

THE OUTLOOK AND OPPORTUNITY.

(1) In South China.

By Rev. G. A. Bunbury, M.A.

THE Cantonese are probably the most progressive race in China. Their commercial enterprise carries them far and wide over Eastern Asia, Australia, and the American seaboard. Cantonese are found in Borneo, Java, and especially in the Malay Peninsula. The father of the family returns home filled with new ideas as a result of his travels, and presents them to his family and to his fellow villagers in the old country. These new ideas, like seed, have at last germinated, and their fruit has been seen in the Revolution of the last few months, which has had special support in this province.

The thinking part of the province has been and still is, profoundly exercised in the consideration of questions of government. The Monarchial idea has been rejected, perhaps temporarily, owing to the unfortunate consequences of a Government which has failed to keep pace with the progress of the nation. The conception of a Republic is new and untried, and, therefore, full of hope. The belief of the Cantonese young men in a Republican Government is pathetic. They believes that the millenium is approaching. One can only trust that they will not be rudely disabused. Not only the political, but also the social system is in a state of flux. Institutions are criticised as never before. The position of women is rapidly advancing. Never, perhaps, has so much new wine been put into old bottles.

But out of this turmoil of thought and feeling a new structure of belief and practice is gradually arising. All classes are feeling the change which is reaching even the coolie. One of the striking features of the Revolution in Canton has been the preaching places of the Revolution propaganda, of which there must, during the last months of last year, have been at least a dozen on the new Bund. Discourses of the most wildly socialistic character were freely expounded, perhaps as freely accepted by an audience to whom all deep thinking is new. It is unnecessary to dwell on the dangers of such a condition.

What then are the elements of stability? Chiefly two, the student class and the Christian Church. In Kwantung the native pastor and catechist recognises the Revolution (rightly or wrongly) as the legitimate development of Christian teaching expressing itself in the condition of Chinese national life. The student, on the other hand, views it as the concrete expression of ideas which have been brought into his country from nations that are his models in progress, social, civil, and political.

It is said that in Canton city 65 per cent. of the officials in the early months of this year were either Christians or had been trained in Mission Schools. The provincial Governor has shown himself friendly to the Gospel. No hindrances have been interposed to preaching. A very high official recently engaged a catechist-student of a Mission here to "educate" the troops, providing food and conveyance for him during his work.

Is this condition of affairs likely to be permanent? It depends largely on the relation of the classes to the masses. If the better class in Cantonese society can retain the position which they have held till lately as directing the thought and controlling the actions of their poorer neighbours, it is probable that a steady progress will be ensured. It would, at the same time, be unwise to disregard the elements of disorder present everywhere in the country districts. These are especially prominent in those districts

where men of position are rare. During the early months of the year some Missions had to report the destruction of their chapels and preaching halls, but these acts of violence resulted perhaps not so much from hostility to the Gospel, or from hatred of the Christian as such, as from the opportunity given by the general dissolution of authority to enable the contending parties in clan feuds to do as they liked, an opportunity which was promptly seized.

There is, however, no doubt that this stirring up of feeling has created a widespread discontent with existing conditions, and that this discontent has spread from the sphere of political to the region of moral and spiritual ideas. The writer has had opportunity to speak to students who are beginning to reflect on the cause of moral evil, and to find the ethical theory of the Chinese Classics unsatisfactory, because inadequate. Such reflections are often elementary, but very real. The "impasse" which presents itself to speculations on the origin of sin and the reason for its presence in human life comes early in the thought of these young men and women; but herein is the opportunity of the Christian preacher. Many a young Chinese is forced not only to exclaim "When I would do good, evil is present with me," but also to ask "why is this?" This is the moment for presenting the regenerating power of the Gospel as a true force to secure the stability of personal and national character. Nor is it only the preacher who sets forth this power. The strongest evidence of Christianity to-day as in all countries, in every age, is the character of the Christian man and woman. This is reinforced by the written word. The copies of Scripture so long distributed, so long read, are now beginning to be thought over, and the Christian preacher is beginning to see the result of labours which frequently in the past have seemed to be fruitless. Is not this a time when, with extended opportunity, the church should press upon every Christian, native and foreign, the duty of pressing forward in the power of the Spirit of God?

(2) In North China.

By The Right Rev. C. P. Scott, D.D.

1. Recent Political and Social Changes.

It must not be forgotten how largely the elements of disorder and unrest must have affected great portions of Northern China, especially the North-western region, and the more immediate neighbourhood of the Capital. There, e.g. in Peking, while the work of the Missions has been in almost all cases maintained throughout the crisis, and while educational institutions have not been closed, yet the population has been profoundly affected by the feeling of insecurity and peril which has existed now for some six months. When it is realized that probably from 300,000 to 400,000 persons left the city—i.e. nearly half the population—it is not difficult to understand that the whole life of the place has been profoundly modified. The government educational institutions have been closed,—including the "Indemnity College," situated to the North-West of the city,—the students have been scattered to their homes, often in the most distant provinces; and such a state of affairs has of course to some extent affected the attendance at Mission Schools, and Colleges, and from time to time has occasioned scares which have threatened to produce a greater effect in this direction than they have really caused. The quiet persistence of the Missions in their work, the marked absence of panic in their compounds, has, I feel sure, exercised a steadying and sobering effect on the people generally.

From a social point of view, the effect of the recent changes has been marked. The mingling of the Chinese gentry educated abroad, in the Western social life of the Capital, for instance, is introducing quite a new position of affairs. Chinese ladies as well as men are to be met with at the social gatherings in the Legations and elsewhere; and

the old lines of separation in this respect are beginning to disappear. From this increasing intercourse between the Chinese and the Foreigners there seems to be no disposition on the part of the former to exclude in any degree the Missionary body. There is, I should say, a growing feeling that Foreigners in general, as represented either by the diplomatic or the missionary bodies, or in other capacities, are genuinely desirous of promoting the best interests of the people and of their country; and *that* not wholly from selfish motives. Thus there is a greater disposition than there ever has been before to trust Foreigners, and, with certain reservations, to seek and accept their aid. The 'reservations' are, of course, such as are dictated by the very strong cry, arising from so many of the 'young China' party, of "China for the Chinese." If Western financiers, politicians, educationalists, scientists, etc., etc., do not find openings for contributing to the welfare and building up of the new China, it will, it seems, be due not so much to the old anti-foreign prejudice and aversion, as to this fresh and much more laudable sentiment, which may claim in a great degree the merit of patriotism.

2. The Spread of the New Education.

The desire for the new education, and the necessity for acquiring it, give some advantage to the Missionary Schools and Colleges which still in great measure hold the field, as regards the thoroughness and genuineness of the 'education' bestowed. There is, of course, a sure prospect of disabilities now (perhaps necessarily) incurred by such Missionary institutions being removed, wholly or in part, under the new conditions, and this should open a yet wider field for their useful and influential operation. There are, as is well known, many Chinese of standing and reputation who, while having no special leaning towards Christianity, are yet alive to the value of the higher moral atmosphere prevailing in Christian places of education, and are quite ready to

incur the 'risk' of their sons' conversion (or perversion) in view of the soundness of the education given, and the security for higher moral discipline which they are persuaded may be obtained in professedly Christian colleges. The more they are interested and implicated in the spread of the new ideas, the more readily to they contemplate placing their sons in an atmosphere which they know is, on the whole, distinctly friendly to the new ideas, and genuinely pervaded with the desire to see them flourishing and bearing fruit in a regenerated China. They are persuaded that in such institutions the rising generation of China will find nothing of a reactionary nature as regards domestic political questions, and no sympathy with anything which makes for the disintegration of China, or which tends really to interfere with or in any way retard her complete independence.

3. The Spread of Christian Teaching and Influence.

Certainly it is observed by all missionaries who are brought by their work into contact with the scholars of either sex, that there is a great and refreshing interest displayed in their own country, and in its prospects, political and religious. In the city itself, and in many parts of the country, where the abnormal conditions have not interfered too seriously with regular work, an increased desire to learn what foreigners have to teach, not excluding religion, is manifest. This inclination is very strongly shown amongst the women, in Peking, for example; lectures, preaching, and other gatherings, for women only, being much appreciated and well-attended. I do not know that the actual increase in the number of those who come forward with an open profession of Christianity in the various churches bears any due proportion to that of those evidently interested. I think it would be maintained by many that while there is sometimes manifested on the part of outsiders some shyness at joining the existing churches,

and on the part of adherents of these churches, some tendency to impatience at the extent to which they are (of necessity) still under 'foreign' control, there is, on the other hand, to be discovered a zeal for everything which looks towards, or makes for, the independence of the Chinese Church, which is full of hope and encouragement, if only it may be tempered with that discretion for which all who know the Chinese well give them full credit.

It is no part of our commission in penning these few lines on the outlook, to forecast what the next few years or decades have in store for China politically speaking. Whatever may be the outcome in the near future of the present entangled and bewildering state of affairs, one thing is certain. It is a new China that we have to deal with, by whatever name her government may be called from time to time. The great wave of new thought, new desires, new aspirations, now spreading, however slowly yet most surely, over the length and breadth of this great nation, will assuredly not be turned back or baulked by any temporary embarrassments as to the modes or the personnel of government. The great problem which the Christian forces now working in China have to confront is: how the Christian Church is to meet the new aspirations of the new China which is dawning upon us; how these manifold and varied institutions, representing diverse forms of Christianity, which the piety and zeal of our predecessors, (often at the cost of their blood), have reared in the country, are to pass from the administration and oversight of distant missionary Boards in the home lands and the foreign missionaries here into the strong and capable hands of the Chinese themselves. Whatever be the destiny awaiting "The Chinese Republic," there can be no question that the Spirit which has inspired this great movement will call for, and in God's good time will call forth "The Chinese Church."

(3) In Central China.

By Rev. A. J. Macfarlane, M.A.

The outlook in central China, as in many other places. is dominated by the recent political events: and the subject may be regarded under its two aspects, namely, the effect of the Revolution on Missions, and the effect of Missions on the Revolution : and it might be hard to say which aspect is the more interesting and full of encouragement, or which of these reactions has been and will still become the more full of far-reaching results.

1. The Effect of the Revolution on Missionary Work.

While the Revolution has had great effect on the evangelical, educational, and commercial activities of this centre, and altered the whole social conditions in many ways, the more obvious results are not perhaps the most lasting. The first great result is one of arrested development. In this centre, before the troublous days, there was the greatest progress and activity in every direction; schools and colleges were full and flourishing. Churches were well organised, Bible and Tract Societies making record sales, trade greatly increasing, and expansion was the order of the day on every side. But the recent upheaval has resulted in many of those mixtures of opposites, and unexpected happenings, to which residents in China are accustomed, so that the expected conclusions cannot be drawn from the premises. War came suddenly to our very doors, but just as unexpectedly has retreated far away. The native city of Hankow, for three-fourths of its area, is a desert of ruins and debris, yet the adjoining foreign concessions are unharmed, and as populous as ever. The city was destroyed, yet most of the people escaped, and are now pouring in again. And while Hankow is in ruins,

Wuchang, across the river is almost unharmed. Hankow has a population but no houses, Hanyang has houses but few people, Wuchang has both.

Again, the casualities in the fighting were very heavy, yet comparatively few soldiers of this centre lost their lives, the ranks of those from other parts, such as Hunanese, suffering most. And while the Imperial troops were generally victorious, the profits of victory are all on the Republican side. It is on a par with the rest of the events that the decisive capture of Hanyang was preceeded by the loss of thousands of lives, then effected with the greatest ease, and the position was eventually abandoned with not an enemy in sight. So we may conclude, that while the immediate results of the war in this centre seem to be desolation, and the hindrance of all Mission work, yet the injury to the life, trade, and activities of the three cities is only of a temporary nature, and the strategic importance of the centre for missionary activity is likely to be greater than before. Moreover, the country stations, with the exception of Hwangpei, and the country side in general have been almost unaffected by the nature of the warfare, concentrated round Hankow and Hanyang; for on the whole, the troops of both sides behaved much better than the people naturally feared. It is as though in some great factory all was empty and quiet, not so much owing to a great destruction of the buildings, as to a break-down in the machinery; all the hands are idle and unproductive, but all waiting and ready for work; and as soon as the break-down is repaired, all will go ahead again, with more than the former activity.

Perhaps the greatest effect of the Revolution on Missions will come from its nature as a complete break with the past; it is indeed Revolution, not Evolution, it is a freeing, and an upheaval. The cutting off of the queue, and the adoption of the solar calendar, have brought home at once to all, foreigners as well as Chinese, in the most emphatic way, the reality of the great change of attitude in the new Chinese mind. Behind the popular rush for

everything new that is likely to take place, there is in the minds of the leading men in Wuchang a decided leaning towards Christianity. Striking evidence of this was given by the meeting of two hundred delegates held in Wuchang on January 18th, to discuss the formation of the "Army of Heavenly Salvation,"* under the auspices of the Republican Government, presided over by a Christian, representing General Li, and at which many of the non-Christians were as strongly pro-Christian as any of the Christians who formed nearly half of the meeting. The main idea of the proposed organisation seems to be the adoption of Christianity as the national religion, with complete freedom of religious belief.

Another effect of the revolution with far-reaching results will be the rebuilding of Hankow as a city on modern lines, after its destruction by fire on November 1st and 2nd, 1911. Plans drawn up under foreign supervision are being considered by the Government, and not only will an imposing and sanitary city be a perpetual object lesson of a new order, making a way for improvements in all directions but the opportunity for Christian social work will be unique.

If the various Missions rise to the occasion, there will be many matters in which, by sympathetic advice, and friendly co-operation, the practical Chinese mind may be shown how Christianity affects every aspect of social and civic life. Time must be spared for entering into questions of housing, sanitation, and the care of bodies and minds, as well as souls. The new order has opened the way for this, and it is an aspect of practical Christianity which has been too much neglected in the past.

Another resulting characteristic of the future will perhaps be more co-operation with the Chinese in Mission

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*天國救世軍.

work; it will be a necessity as well as a possibility, more than ever before. The Chinese will desire to take a larger share in the organisation of their missions, and it will be all to the good to let the native Christians try their new found powers of self-development, with the guidance, rather than the control of the foreigners. They will learn fastest by even making mistakes, so that the missionary may the sooner "make himself unnecessary."

A very bright outlook is before literary work, and momentous is the opportunity for influencing the public, and formulating opinion through the press, and through literature; and it will be well for China if Mission Societies can do what they should. The new building of the Central China Religious Tract Society will be a worthy home and centre for such activities; and with its own press being installed, will need a strong staff of competent workers, to create and to meet the demand for literature that will mould the moral thought of the immediate future. Books there must and will be,—the vital question is, who shall prepare them, and what shall their tone and spirit be?

2. The Effect of Missions on the Revolution.

It is not too great a claim to make that Missionaries and their work have, under Divine Providence, made the Revolution possible. Not only has the foreigner, so long despised, justified himself at last; not only in commercial and military affairs is his spirit to be the accepted model; but the value of moral qualities, integrity, justice, righteousness, and self-sacrifice, has come plainly to the front, in a wonderful and unexpected way. The strength of our Western civilisation, education, methods, and principles, is recognised to be in its moral basis,—and it is for us to show that underlying that again, there must be the spiritual life.

It is the living exponents of these abstract principles, in this centre, and elsewhere, who have brought this

conviction home to the Chinese mind; and this is the direct outcome of Mission work. Surely we may see here the fulfilment of Our Lord's promise that the new Spirit He should send would convince the World in respect of sin, righteousness, and retribution. The fact of sin, the necessity of righteousness, or otherwise the inevitable judgment following,—could a more striking illustration, in evidence of "God in History," be desired than the fate of the Manchu Dynasty?

By a curious Chinese paradox, the best legacy the Manchus have left behind them is their anti-Christian, and anti-foreign attitude; for it is so much the easier for all the new tendencies to be in the opposite direction!

There is much evidence in this centre that Mission work has been a factor in the Revolution, not only by preparing the minds, but providing the men, that are bringing in the new order. While we have been sowing the seed, or even ploughing the land, the time of Harvest has suddenly come upon us. And oh that we had made greater effort, with more faith and zeal in the past! Half of the young men in the official employ of the provisional Government in Wuchang are said to be Christians or in sympathy with Christianity; and the Y. M. C. A. is already a bond of union among them. The Sabbath is observed as a day of rest, and there is much willingness to attend Christian services. This is the result of the Educational work in this centre having been so prominently in the hands of Christians for many years. The great employment of young men full of enthusiasm and devotion, is one of the features of the situation. This will entail many of the evils of inexperience at first; but it means also a capacity of adaptation and for profiting by experience, which as a contrast with the old order, offers a great opportunity to Mission workers. Christian Education must be taken up more seriously than ever, especially as many of the native school even before they were destroyed or scattered, showed a deplorable need of teachers who

were trained to teach and organise educational work. There is special need for the development of the lower and of the higher education; and there are great hopes for the Central China Christian Educational Union, for the one, and the Boone University for the other. Then the Central China University, (Wuhan, its original name), is intended to provide the coping stone for all the educational work of this centre, by supplying the best teachers that can be found in all the most advanced technical studies.

The need and the opportunity for Mission work in Central China is as great as ever. The new China, however desirous of development along western lines, cannot evolve ideas and experience from an inner consciousness, simply by wanting them. The Chinese must have presented to them more constantly than ever the process of development of individual and national consciousness physically, morally, and spiritually, in harmony with the Will of God,—the "new Way" in Christ Jesus, the Saviour from sin of all the world. Not a moment must be lost; the tide taken at the flood will affect the history of the world; while the calamity of tardiness or neglect will be appalling in the results that will chiefly show when they must be regretted in vain.

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(4) In Mid-China.

By Rev. A. P. Parker, D.D.

By every token the outlook at the present time is more encouraging than at any previous period in the history of mission work in China. The recent political changes have had a far-reaching influence on the whole fabric of Chinese life, political, religious, commercial, and social. So far as one can get accurate information, there seems to be a general feeling that the change of Government means a change in practically everything. A new Government

means new social conditions, new religious beliefs and practices, new commercial methods, etc., etc. In a word, the conviction seems to be wide-spread that the old must all go together, and that there is to be a new China in reality as well as in name. As indicative of the marvellous change that has taken place in this regard, I may state that one of the pastors in Shanghai said in a sermon, some time ago, that he had heard the people saying that as the old Government has been put away and a new one has taken its place, the people will also have to change their religion, that idol worship will have to cease, and that many of the customs and practices, of the people will have to be changed. And that this feeling is becoming a conviction is indicated by the fact that in numerous towns and villages the idols are being destroyed and the temples turned to other uses. Indeed, in not a few cases the officials are prohibiting the temple worship altogether. Of course, this prohibition of temple worship is not altogether a new thing in China. It has often occurred in the past that an official has issued a proclamation forbidding idol processions, mainly on account of the fear that a gathering of large crowds might be made the occasion for creating disturbances. At other times women have been forbidden to go into temples to worship, this prohibition being ordered in the interests of public and private morality. But the difference in the present situation is that the conviction is becoming current amongst the people that the worship of idols is a vain and foolish custom, and, being a part of the old regime, must go with all the other bad and useless things of that regime.

The people are looking for great changes along all lines—a new Government of the people, for the people, and by the people—universal franchise, just laws, equal taxation, liberty of speech and liberty of conscience,—all those precious concomitants of free, popular Government that are so highly prized by the free peoples of the favoured nations of the West. In short, the people are looking for a new

heaven and a new earth. That they will not get all that they have hoped for goes without saying, human nature being what it is. Whether or not the failure to get all that the leaders have promised to the people will cause widespread discontent and reaction against the Government, may well cause deep concern. But, on the whole, the outlook along this line is more of a hopeful character than otherwise. The Chinese are a patient, peace-loving people. They have a wonderful genius for organization. They are noted for their ability to affect a compromise between conflicting interests, and to reach a settlement of a given situation to the general satisfaction of all parties. They will, I firmly believe, reach a fairly reasonable and satisfactory solution of their problems in due course of time.

Amongst the new movements that are going forward with such a rush, one of the most important and far-reaching is that of the New Education. The Revolution is based upon, and shot through and through with, Western ideals. As a consequence, Western education must bulk largely in the new order of things. Many of the leaders in the Revolution have been educated in Europe and America, and they know full well that Western educational methods are essential to the proper development and growth of China. This is especially true under a Republican form of Government. We may rightly expect, therefore, that the new Government will proceed as soon as possible with the reform of the educational system of the country. This reform will necessarily include the establishment of a public school system for the whole country, Primary schools for the smaller towns, Middle schools for the larger centres of population, and Colleges for the Provincial capitals, rounded out by several well-equipped national Universities at Peking, Nanking, Chengtu, Canton, etc.

The development of a scheme of such magnitude will call for the expert assistance of foreign educators. Such foreign expert assistance will, I believe, not only be welcomed by the leaders of the new China, but will be eagerly

sought after. Thus there will be afforded a unique opportunity for Christian educators to exercise an important influence in the educational affairs of this great country. There ought to be a BUREAU OF INFORMATION established by the missionary body for the purpose of giving aid, where practicable, in providing teachers for the numerous Government schools that will be established all over the country in the immediate future.

A great impetus will also come to the work of mission schools along all lines. Larger numbers of students will apply for admission to all our schools than ever before, and there will be a greater demand for qualified teachers for all grades of schools. The lack of a sufficient number of qualified teachers has been one of the greatest hindrances to the development of educational work in China in past years, and the demand in the immediate future will be greater than ever before. The greatest source of the supply of this need will continue to be, as it has been in the past, in the mission schools. We must make large plans to meet this growing demand. The full recognition of missionary educational work by the Government may be confidently expected, and with it will come greatly enlarged opportunities for doing the work for which our mission schools are being carried on. We ought to be preparing at every point to enter these doors of marvellous opportunity that are opening so auspiciously.

The outlook for the spread of Christian teaching and the wider influence of Christian truth, is most hopeful. As already mentioned above, there is a feeling abroad amongst the people that with the change of Government there must necessarily be a change of religion. One result of this wide-spread belief is already seen in the large increase in hearers in churches and street chapels everywhere. The people are coming in almost overwhelming numbers to hear the Gospel, and hundreds are being enrolled as enquirers. Indeed, the missionaries in many places find themselves unable to cope with the large numbers that are applying for

church membership. Bibles and Scripture portions and other Christian books and tracts are being sold in large quantities. In one city near Shanghai the Bible colporteurs have found that many are buying Bibles and Scripture portions in order to learn how they must act as citizens of a Republic! What opportunities such a condition of things affords for the spread of Christian truth, may be imagined. What a clarion call this is to the home churches for a large increase in the number of workers in this field that is already so white unto the harvest!

The influence of the missionary and the Chinese pastor will be greatly increased under the new regime. The local officials in many places are already asking the advice of the missionaries and Chinese pastors as to the best methods of managing local affairs. This fact is full of hopeful encouragement for us while at the same time it is a source of danger to our work; encouragement in that it affords an unprecedented opportunity for the entrance of the Gospel message; a source of danger in that it opens the way for indiscreet and designing men to work untold harm to the cause of Christ. How important it is that all the missionaries and native workers should be like the men of Issachar who "had understanding of the times to know what Israel ought to do."

CHAPTER V.

THE POPULATION OF CHINA.

By Ex Custos.

THE population of China and its numerical appreciation has been a constant theme for enquiry from the earliest days of Europe's intercourse with China to the present time. The pages of the *Chinese Repository*, a work of the deepest interest and now but seldom to be seen, the writings of Messrs. Morrison, Medhurst, and Wells Williams and, more recently, the dissertation by Dr. Arthur Smith in the "Recorder" for 1893 and a study by Mr. Rockhill, American Minister to China, in 1904, are full of valuable information, appreciations and conclusions.

From earliest times, according to the histories in circulation in China, elaborate statistics were taken of the population: the periods were at first yearly, then triennial, and more lately quinquennial, but since 1812 no periodical census has been taken. In her tithing system China had an excellent paper machinery for registration. Each district had its appropriate officer, each street its constable, and every ten houses its tithing man. When the area of the Kingdom was small it may well be believed that excellent results were obtained, but as the size of the Empire extended and Districts were only more or less subdued, and as fiscal questions became intermingled with those of the census, errors of calculation must be expected to have crept in. If an official has to surrender up taxes according to the population of his District, he and all dependent upon him are likely to see that numbers are kept down. Again, when the amount of the pecuniary assistance granted by Peking depends upon the needs of the population in the Provinces it is only natural to suppose that the

numbers will be augmented. That such errors did occur is known from the Decree of the Emperor Yung Ching (A.D. 1723-36) of the late Ching Dynasty abolishing the capitation tax and amalgamating it with the land tax. In considering therefore the correctness of the figures given in the appended tables the possibilities of error must be borne in mind. Writers there are who endeavour to check the figures given in the various official documents by quoting the size of the country, and estimating the population on the basis of a given number per acre. For instance, China is said to contain 1,297,999 square miles or in other words some 830,719,000 English acres. Assuming that one half consists of habitable land and that each acre supports one human being, you arrive at a population of over 400,000,000. These calculations can be varied indefinitely according to the view taken by the calculator of the relative proportion of hill, water, and plain in the various Districts of China.

During the past two or three years reform in the methods of provincial Government has made progress; a new constabulary has been called into existence and yet the old tithing system has not been entirely abolished. During the year 1910 a determined effort was made to take a new census of the Empire. The important official link was the District Magistrate and the Police Superintendent and under them were their constables and clerks. Enquiries were being set on foot (in order to comply with the request of the Editor of the present year book) to ascertain exactly how these officers went to work, but the Revolution broke out and all sources of accurate information were closed. What is known however is that considerable pressure had to be applied by those in high places to get in returns and that the underlings sent to collect information were nowhere welcomed, in fact, in not a few places were compelled to beat a retreat and appear later on reinforced by military support. The census was connected with some increase in taxation and a natural dislike to be numbered was the result. Again, such instances as the

following are not unknown: as unwalled town of 10,000 inhabitants is classed as a Market town or borough. The importance of a Magistracy is naturally reckoned to some extent by the number of busy towns and villages it contains. One Magistrate had returned to him no such town of over 10,000 inhabitants, "But," said he, "my District cannot be outclassed by that of my neighbour," and he proceeded to class two large villages as boroughs! When the news of this classification reached the ears of dwellers in those places a petition to the higher authorities was promptly sent up protesting against the classification, and why? Because it was feared that the enhanced status would be followed by enhanced levies! Chinese writers and officials freely admit that the numbering of inhabitants, particularly in outlying districts, is a matter of difficulty and rarely done with accuracy. However, all things considered, it is difficult to dispute on *a priori* grounds the general accuracy of the latest census. The *Peking Daily News* of the 16th September 1911 published the second table which is appended to this brief article and congratulated the Government on this serious attempt to obtain a reliable estimate of the population. The estimate is not indeed complete nor was it made per capita but by "families and sub-families." Nevertheless the statistics now published will probably be accepted hereafter as the most authoritative figures obtainable.

Table No. I.

Population of China. Various Census Compared.

Census. A.D.		Total.
1710.	According to Yih Tung Chih (Comprehensive Annals of China), extracted by Dr. Morrison	27,241,129
1711.	According to Ta Ching Hui Tien (Collected Statutes of China), extracted by J. R. Morrison	28,605,716

Census. A.D.		Total.
1753.	According to Ta Ching Hui Tien, by Rev. E. C. Bridgman	102,328,258
1760.	According to Yih Tung Chih, by Dr. Morrison .	143,125,225

Name of Province.	1765 (1).	1792 (2).	1812 (3).	1901 (4).	1910 (5).
Shengking	668,852	———	942,003	———	3,999,180
Chihli	15,222,440	38,000,000	27,990,871	20,937,000	20,821,145
Kiangsu	23,161,409	32,000,000	37,843,501	13,980,235	26,918,055
Anhwei	22,761,030		34,168,059	23,670,314	15,705,920
Kiangsi	11,006,640	19,000,000	23,046,999	26,532,125	17,199,365
Chekiang	15,429,690	21,000,000	26,256,784	11,580,692	19,441,555
Fukien	8,063,671	15,000,000	14,777,410	22,876,540	11,884,275
Hupeh	8,080,603	14,000,000	27,370,698	35,280,685	24,662,665
Hunan	8,829,320	13,000,000	18,652,507	22,169,673	21,440,820
Honan	16,332,507	25,000,000	23,037,171	35,316,800	13,307,830
Shantung	25,180,734	24,000,000	28,958,764	38,247,900	26,889,360
Shansi	9,768,189	27,000,000	14,004,210	12,200,456	9,950,175
Shensi	7,287,443	18,000,000	10,207,256	8,450,182	8,037,220
Kansu	7,412,514	12,000,000	15,193,125	10,385,376	4,533,195
Szechwan	2,782,976	27,000,000	21,435,678	68,724,890	16,392,105
Canton	6,797,597	21,000,000	19,174,030	31,865,251	25,208,900
Kwangsi	3,947,414	10,000,000	7,313,895	5,142,330	5,872,720
Yunnan	2,078,802	8,000,000	5,561,320	12,324,574	7,740,070
Kweichow	3,402,722	9,000,000	5,288,219	7,650,282	8,857,665
Total	198,214,553	333,000,000	361,221,900	407,335,307	298,862,220
Metropolitan City and Prefectures				...	4,154,830
Manchuria, Mongolia, Bannermen and others				18,600,000	9,402,975
			Grand Total	425,935,307	312,420,025

(1.) From the Yih Tung Chih, extracted by Grosier.
(2.) An Estimate by a Chinese Official given by Sir. G. Stanton.
(3.) From Ta Ching Hui Tien by J. R. Morrison.
(4.) From the Government Census for "Boxer" Indemnity Allotment.
(5.) is taken from the Census, Government Gazette.

Table No. II.

From the "Peking Daily News," September 16, 1911.

Place.	Number of families.	Number of Subfamilies who reside with the foregoing.	Total Number of families.	Approximate Number of inhabitants.
Metropolitan City Inner and Outer . .	68,561	70,009	138,570	692,850
Shuntien Prefecture .	600,797	91,599	692,396	3,461,980
Mukden Prefectures .	549,910	249,926	799,836	3,999,180
Kirin Province. . .	422,781	316,680	739,461	3,697,305
Heilungkiang Province	145,929	95,082	241,011	1,205,055
Chihli Province . .	3,607,667	557,162	4,164,229	20,821,145
Nanking Prefectures.	2,815,948	397,535	3,213,483	16,067,415
Kiangsu Prefectures .	1,697,499	472,629	2,170,128	10,850,640
Anhwei Province . .	2,486,896	654,288	3,141,184	15,705,920
Shantung Province .	5,143,699	234,173	5,377,872	26,889,360
Shansi Province . .	1,520,031	470,004	1,990,035	9,950,175
Honan Province . .	3,969,308	692,258	4,661,566	23,307,830
Shensi Province . .	1,319,210	282,234	1,607,444	8,037,220
Kansu Province . .	711,000	195,639	906,639	4,533,195
Sinkiang Province .	385,845	62,934	448,779	2,243,895
Fukien Province . .	1,699,067	677,788	2,376,855	11,884,275
Chekiang Province .	2,524,635	1,363,676	3,888,311	19,441,555
Kiangsi Province . .	2,324,650	1,115,223	3,439,873	17,199,365
Hupeh Province . .	4,183,179	749,354	4,932,533	24,662,665
Hunan Province . .	2,574,128	1,714,036	4,288,164	21,440,820
Szechwan, 55 Prefectures*	2,340,429	937,992	3,278,421	16,392,105
Kwangtung Province.	4,358,473	683,307	5,041,780	25,208,900
Kwangsi Province. .	1,097,539	77,005	1,174,544	5,872,720
Yunnan Province. .	1,328,292	219,722	1,548,014	7,740,070
Kweichow Province .	1,634,782	136,751	1,771,533	8,857,665
Bannermen in the Metropolis . . .	118,783	—	118,783	593,915
Bannermen in the Imperial Household .	4,571	—	4,571	22,855
Bannermen outside the Metropolis . .	56,516	17,656	74,192	370,960

* The returns for Szechwan include only 55 Prefectures. If the remaining 50 districts are accounted for in the same ratio, the total for the province would be approximate by 23,000,000.

Place.	Number of families.	Number of Subfamilies who reside with the foregoing.	Total Number of families.	Approximate Number of inhabitants.
Left wing of the Bannermen General .	486	368	854	4,270
Right wing of the Bannermen General	536	240	776	3,880
East Mausolea Barracks	2,981	1,225	4,206	21,030
West Mausolea Barracks	908	138	1,046	5,230
Ma Lan Cheng Districts	586	340	926	4,630
T'ai Neng cheng Districts	2,209	766	2,975	14,875
Jo Ho Mongolian Bannermen	54,994	2,764	57,758	288,790
Chihli Commander-in-Chief's staff . .	532	—	532	2,660
Tsa Ha Erh. . . .	12,980	—	12,980	64,900
Bannermen in Miyuen	1,935	—	1,935	9,675
,, in S'haikwan	1,949	—	1,949	9,745
Bannermen in Nanking .	1,523	293	1,816	9,080
,, ,, Tsingchow .	2,405	—	2,405	12,025
,, ,, Yenyun City	2,765	—	2,765	13,825
,, ,, Si An . .	2,525	1,373	3,898	19,490
,, ,, Ning Hsia .	607	—	607	3,035
,, ,, Liangchow .	794	—	794	3,970
,, ,, Ili. . . .	13,214	—	13,214	66,070
,, ,, Foochow .	1,738	546	2,284	11,420
,, ,, Kingchow .	6,092	—	6,092	30,460
,, ,, Chengtu .	2,516	1,341	3,857	19,285
,, ,, Canton . .	6,885	5,753	10,638	53,190
Uliassu T'ai. . . .	13,445	—	13,445	67,225
Taerhpaha T'ai . .	3,887	—	3,887	19,435
K'obdo	17,108	—	17,108	85,540
Sining.	1,221	811	2,032	10,160
Kulun.	40,105	—	40,105	200,525
Szechwan and Yunnan Frontier. . .	46,362	2,512	48,874	244,370
GRAND TOTAL . .	49,932,813	12,553,132	62,489,965	302,449,825

NOTES

By the Editor.

1. A comparison of the population of any of the Provinces as given in Table No. 1, shows such extraordinary variation as to throw doubt on all the figures, e.g.—

Census of	1765	1792	1812	1901	1910
Chihli (population in millions) ...	15	38	28	21	21
Kiangsu ,, ,,	23	32	37	14	27
Anhwei ,, ,,	23	32	34	24	16

2. Had the 1910 Census been carried out thoroughly we might have had a reliable basis, but 'Ex Custos' shows in his able paper that in tabulating even the number of families various "influences" have interfered with the accuracy of the returns.

3. In the figures quoted from the *Peking Daily News* for the 1910 census the number of families in each Province is merely multiplied by 5 to get at the number of inhabitants. But is 5 the correct multiple? Mr. Raymond Tenney takes 5.5 which increases the total by 19 millions. In addition, the multiple for Manchuria, for some reason or other, is taken by him as being 8.38.

4. In the Census of the East, West and South sections of the Chinese city of Shanghai, taken by the police department in 1910, as ordered by the Government, the families are given as 15,647 and the individuals as 77,578. Here the proportion of individuals to each family works out 4.91 only.

Mr. Tenney states in the "Daily Consular and Trade Reports" U. S. A., for July 13, 1911, that "an incomplete census of individuals was taken in certain parts of the Empire.....By comparing this partial enumeration

of individuals with the count of families in the same districts it was found that the average number of individuals in each family was 5.5." But in another paragraph he adds: "The degree (of the accuracy of the 1910 census) rests largely on the accuracy of the estimate of the size of each family. The computed size of each family varies from one part of the Empire to another." In the eleven localities enumerated the computed size of each family varies from 8.4 to 4.2, whilst the average is 6.6. Multiplying the 59,834,918 families by this number instead of by 5.5, we have a total of 394,844,458 individuals. Adding the 6,500,000 for Tibet, the total population would be approximately 401,344,458.

5. Again the number of sub-families is open to serious question. The proportion of sub-families to families in Chihli works out .15, in the Nanking prefecture, .10, and in Kiangsu, .33.

It may be added that the enumeration by families has been the Chinese practice and that there is nothing new in the method of taking the latest census. (See E. H. Parker's Book, "China," Chapter IX.)

6. For Mongolia and Sinkiang the total given is about 700,000 only, whilst no figures are given for Tibet. Even for Szechwan, the Census covers 55 prefectures only.

7. There is, therefore, the choice of making up the total population, according to 1910 Census, in one of the following ways:

"Ex Custos"

18 Provinces	299,017,870
Manchuria, Mongolia, Bannermen, and others	13,402,155
Total....	312,420,025

	Mr. Tenney's Figures	Peking Daily News	The National Review
18 Provinces and Manchuria ..	331,188,000	307,919,410	357,919,410
Manchu Bannermen, etc.	2,460,000	2,286,520	2,286,520
Sinkiang	2,491,000	2,243,895	2,243,895
Tibet	6,500,000		
Total	342,639,000	312,449,825	362,449,825*

8. Against each of these totals may be put the conclusions given by Mr. E. H. Parker in his able essay on the population of China, based on an analysis of the Chinese figures and methods of counting families and "mouths." He states† that in 1894 the population was 421,000,000, and adds:

> "The population of China cannot at any time have much exceeded 100,000,000 souls until the beginning of the eighteenth century. By the year 1762 it had overtopped 200,000,000.....There never has been any direct evidence as to what the population of China is or has been except the Chinese official statements. I have now shown that these hang fairly well together, in spite of all defects both in quality and in quantity. We may accept them or reject them; but it is unreasonable to accept only so much as may fit in with our own preconceived notions, and then reject all the rest."

* The "National Review" reckons that there is a mistake of 10,000,000 in the number of families in Szechwan, and makes the total population of that province 66,392,105 instead of 16,392,105.

† Op. Cit. pp. 190-191.

CHAPTER VI.

MISSION WORK AND RECENT DEVELOPMENTS IN CHINA'S DEPENDENCIES.

1. Tibet.

By Rev. John R. Muir.

ALTHOUGH Tibet is a part of the Chinese Empire it is quite understood now by those who have studied the relation of the Tibetans to the Chinese Government that China did not actually govern Tibet. In fact we have come to the conclusion that the Tibetans themselves consider that they were practically independent of China though they have for centuries permitted a High Commissioner from Peking to reside at Lhasa; as also they sent tribute to the Great Emperor at Peking; who is, as far as they know, not only the Emperor of the Chinese but of the whole world beside. Many times we have been asked if we are the subjects of the Chinese Emperor and our answer is received with great expressions of surprise. So it meant very little to the Tibetans to send their tribute to the Emperor, especially as he always gave them back more than they gave him !

To understand just what the relation was we would have to interpret the Chinese mind and the Tibetan mind much better than we Europeans do now. That is, no European country would have permitted such a relation. But a change came when Great Britain insisted on taking an interest in the Tibetan situation. The Expedition to Lhasa was the beginning of a new era in Tibet. Since that time China has sought to extend her authority over the entire country.

It would be impossible in an article such as this to give a clear idea of the politics of the land we call Tibet up to 1904. An ancient Chinese history says that Tibet was once a large country under one head, but the time came when quarrels among the people caused it to be divided into separate states. A people with naturally as much strength and virility as the Manchus, the Tibetans, instead of subduing the Chinese, have been subdued by them. The reason is found in their inability to abide together as one people.

When China's nominal control was extended to a Tibetan district the sovereignty was never absolutely taken away. For this reason, as has been stated, the Tibetans have considered themselves entirely free having more to ask of the Chinese than they gave to the Chinese. They accordingly instituted that form of government among themselves that pleased them best. The result has been a curious mixture of political systems. Speaking generally there have been two divisions. What we call "Tibet" is that part of the Great Plateau that has been under the control of a Central Tibetan Government at Lhasa. There was a king over Tibet, but his authority was greatly circumscribed by the influence of the Lamas. In fact it was tacitly understood that the Tali Lama was the actual ruler. But again we find that a Hierarchy composed of four Grand Lamas called the "Kalon" was the actual authority. This was necessary because the Tali Lama was often a minor. It is quite understood that the High Commissioner from Peking had great influence with the Kalon; even as the British Minister at Peking had had great influence with the leaders of the Chinese. But it is not to be supposed that he was the actual ruler of the Tibetans.

The other system was a feudalism as represented in most of the states nearer to China. Most of the western part of the province of Szechwan has been governed by hereditary princes. It is true that under one pretext or

another the Chinese have created the prince or king and given him a Chinese rank. But it is equally true that having done that much they have left him to govern his own district as he pleased as long as he did not interfere with Chinese interests or make too much trouble among the neighbouring tribes. These rulers have been called "tusze" by the Chinese. They are divided into a number of distinct classes, and all sent tribute to Peking. Many of them had the power of life and death and may be styled "king" as indeed the Chinese have not hesitated to do. Others might be called "prince" or "baron." We have scarcely known them well enough to decide to which particular class some of them belong.

In addition to these two divisions there have been states governed by the Grand Lamas connected with the lamasery of the district. In these cases there were no hereditary rulers. The Grand Lama changed from time to time so that there was often an infant recognized as such. There was a certain arrangement, something after the style of the Kalon, that provided for governors of age and experience. Such districts were not directly subject to China, nor to Lhasa. In one case they were openly rebellious to China and not in any degree submissive to Lhasa.

Another class would include those nomads with no settled place of abode. They had patriarchial heads, but recognized no actual political relation to either China or Tibet. Among these also were the robber tribes who plundered all and sundry at their will. In some cases the Chinese had subsidized the robbers so that they would not rob official despatches !

Among these interesting peoples China sought to maintain an overlordship. She sought to open means of communication and maintain trade. Beyond that she has done very little. When there were disputes among the tribes China acted as arbiter. When a tribe has, for one

reason or other, needed a ruler China decided the question for them and appointed a ruler. But such rulers have continued according to heredity from generation to generation.

When China decided to inaugurate a new system she sent a High Commissioner to Batang to establish a government that would be sufficient to control the Tibetans. The man sent (Feng by name) had a reputation for great severity and after a few months he was murdered. Then it was that Chao Erh Feng, in 1905, began his campaign. Sufficient to say that when he left Tatsienlu last July to return to Chengtu there was not a Tibetan ruler in all Tibet from Tatsienlu to Lhasa. The Amban at Lhasa had become the actual Governor of Tibet with Chinese officials under him; and the Defender of the Frontier, (Chao Erh Feng) was supreme in his own sphere. I understand that the system had also been extended beyond Lhasa to the furthest limits of Tibet, but of that I am not sure.

In order to accomplish this Chao Erh Feng had removed at least eleven kings and princes. He had taken the authority from four lamaseries and dealt with all the nomads and robber tribes with one exception. In his territory he had created twenty three Chinese officials with full authority over the Tibetans. He had hoped to perfect the system and create a new province with cities of the classes such as are found in China. In other words the old system was abolished and the Chinese system substituted.

His work as Defender of the Frontier had been brought to completion, but, as Viceroy of Szechwan, he was to continue the plan and remove the tusze in the Kin Chwan and the Min valley. There are said to be eighteen of these rulers and he had given orders to them to turn over their seals to him in Chengtu. We understood that one or two had already done so. Some were ready to comply and a few thought of resistance.

Just at this point the Szechwan Rebellion and, subsequently, the Chinese Revolution put an end to the Tibetan programme. It is impossible to tell what is to be the future of Tibet. We do not know how they have taken it. Rumours reached us in Chengtu that the Tibetans were sending down soldiers to assist the rebels. But there was no authentic information. Now we understand that Chao Erh Feng is to be the Defender of the Frontier in the new government as set up in Chengtu. If he does so he will be able to complete his work and the Tibetans will be kept under the Chinese yoke if the new government will support him.

All this has a very decided bearing on our work as missionaries in Tibet. For years we have prayed for "open doors." Year by year we have seen our prayers answered in a measure. Last year some of us were disheartened because Chao Erh Feng made it impossible to travel widely. But the reason given then that his military operations made it unsafe for us to travel was quite sufficient. After he had completed his work and left Tibet his successor (acting temporarily) told me that we might now travel into any district where the Chinese had been established. Recently one of the leaders of the Revolution said to us that he hoped we would return to China and find a land where we might travel freely without a passport. With personal knowledge of Tibet he went so far as to include that land in his remark.

At this time of uncertainty one might indulge in a great deal of speculation concerning the future of Tibet. There is no doubt about the intention of the Chinese to maintain their hold if they can do so. There is, of course, the possibility of the Tibetans uniting to seek their freedom. And finally the more remote possibility of interference from without. But as far as we are concerned we can safely say that, however the die is cast, Tibet will be to us an "open" land as soon as China settles down once more to normal conditions.

Tibet.

By the Editor.

That Tibet is still without the Gospel is not the fault of the Christian Church; for missionaries have been trying to enter it for nearly 60 years. The first Protestant Missionary Society to make the attempt was the MORAVIAN, whose representatives settled at Leh in Kashmir, and now occupy four stations in the Indian frontier states. The CHURCH OF SCOTLAND MISSION, the SCANDINAVIAN ALLIANCE and several other organizations have occupied other points of vantage. No possible opening in the long frontier line from Ladak to Assam appears to have been over-looked; whilst faith and patience and indominatable perseverance have characterized the leaders of these Missions. But none of them have yet succeeded in establishing themselves in Tibet. Many Tibetans have been reached, for many live and trade and travel in these border states; and splendid preparatory work has been done. The Tibetan language has been learnt. The New Testament and part of the Old Testament have been translated. Dictionaries, grammars, catechisms, Hymns and tracts, and some school books have been made. There have been some baptisms, but it is not too much to say that no serious impression has yet been made on Tibet or on the Tibetans by the Missions that have been working on the Indian or Western side.

Three Missions are mainly responsible for the attack from the Chinese side. The CHRISTIAN AND MISSIONARY ALLIANCE, with its main base at Taochow in Kansu, commenced work in 1895; the CHINA INLAND MISSION two years later planted its special Tibetan band, under Mr. Cecil Polhill, at Tatsienlu in Szechwan, and later still the same city was selected as headquarters for Tibetan work by the FOREIGN CHRISTIAN MISSION.

Of course these three Missions do not represent all that has been done. The C. I. M. Missionaries at Sining

have for years taken advantage of the opportunities which the presence of numbers of Tibetans and the proximity of important Lamaseries have given them to put Gospels and other literature into circulation. The C. M. S. missionaries at Songpan, and the special itinerating journeys of missionaries like Mr. and Mrs. Reinhart have also helped.

But whatever help has come from intermittent work or casual workers, or whatever work may be done hereafter by new organizations, it is on the three Missions mentioned above that the burden has hitherto fallen, and to them will belong the honour of this difficult service for years to come. What, then, has been done?

(1) Missionaries stationed at TATSIENLU, have been able to carry on several forms of work.

(a) First of all they have worked among the Tibetan part of the city population, consisting mainly of traders and travellers who visit the place and for whose accommodation there are some forty or more inns. As may be supposed, amongst these Tibetans everything that missionaries could do, by visiting, by preaching, by friendly intercourse and by dispensary and hospital work and the distribution of Scriptures and other Christian literature, has been done.

(b) There have been long and repeated itinerations extending at times a considerable distance into Central Tibet, and covering much of the border country North and South. During these itinerations the Scriptures have been freely used and the Gospel must have been made known to many thousands of Tibetans.

(c) In these itinerations Dr. Shelton and his colleagues have found full scope for their medical skill, and have proved this form of work to be of the utmost value in gaining the goodwill of the people.

(2) The other Mission centre for aggressive work in Tibet or for Tibetans, is TAOCHOW in Kansu. Here, as already stated, the Christian and Missionary Alliance Missionaries have settled.

The following account of their progress and position has been supplied by a member of the Mission.

"We have at present only two stations particularly for Tibetan work; Choni and Kweite. Choni has been open about six or seven years. Kweite was worked several years ago by Cecil Polhill and his wife. It has now been occupied by Mr. and Mrs. Snyder. Taochow, old city, has a Tibetan Station, but Mr. Ruhl who was in charge is on furlough. He was doing a good work amongst the Tibetans and had a very large number of friends even among the wild tribes.

Four missionaries speak Tibetan. Three are studying the language. So there are only four at present who are in active work among the Tibetans.

There have been about seven Tibetans baptised. It is very hard to say just how many enquirers thereare. Not so very many. The Tibetan work is very discouraging.

During the four years of my stay among them only three or four have asked for baptism, and only one of them was baptised."

Perhaps it should be mentioned that the Pentecostal Missionary Union stationed four or five workers in the Taochow District in 1911, and are arranging to settle the same number of missionaries in the Valley of the Mekong or somewhere between the Yunnan border and Batang. But these missionaries cannot yet be counted as part of the active aggressive missionary force.

The British and Foreign Bible Society has no station on the border of Tibet, but it has tried to do its part, and since 1903 it has had on its field staff, a sub-agent, Mr. Amundsen, whose knowledge of Tibetan is probably equal to that of any worker on this side of the country. Mr. Amundsen has made several long journeys in Anterior Tibet, and he will possibly be amongst the first to go forward into Central Tibet when the way shall be opened.

In not a few of the missionary itinerations already referred to the Bible Society has also had some part; for not only have large grants of Gospels been made, but a share of the heavy expenses of itinerations have been cheerfully paid. In the last 16 years no less than 40,000 Tibetan Gospels have been issued and the great majority of these have been put into circulation amongst the people. What contribution this may be towards the ultimate evangelization of Tibet it is not for us to say, but we know that some Gospels and New Testaments have been read, and that some are preserved in the monasteries. It may be that when God's spring-time comes to the land, not a little of this hidden seed will burst forth into life.

The Tibetans converts are very few. Seven baptised in 16 years is the record from the Taochow centre. From Tatsienlu and Batang, it may be presumed the total would be about the same. Some of the letters received have emphasised the difficulties.—"The encouragements are very few; the only encouragement is that the devil is opposing, and trying to do all he can to hinder"—is a sentence from a recent letter. The difficulties are peculiar and the way to overcome them does not yet seem clear. In addition to the linguistic difficulties, and the hardships of many kinds there are the dense ignorance and deep-rooted superstition of the people; the domination of a grasping, lustful and corrupt priesthood; the bonds of a religion that is merely a mixture of fear and fatalism, and the dread of immediate disaster and eternal punishment if there be any departure from the faith.

For Tibet there has been much prayer, and herein lies our hope. The mighty hand that has made so many hard things possible, will not suffer the problem of Tibet to remain for ever unsolved.

The recent political and administrative changes, which Mr. Muir has described, enabled the two Missions at Tatsienlu to advance their base to Batang about 200 miles further west. Although the population of Batang is largely

Chinese and half-caste, there are, according to Mr. Edgar, another of the resident missionaries, about 1,000 Tibetans in the town and immediate neighbourhood. But it has the advantage of being a Tibetan rather than a Chinese town, and it makes a convenient centre for work in Anterior Tibet, and for an advance into Central Tibet when the way shall be open.

Mr. Muir further informed the writer that he considered Chinese authority had been effectively established through all the Tibetan states included, nominally, in the Szechwan province, and westward so far as Chamdo in Central Tibet, and that missionaries would shortly be able to travel in territory containing at least one million Tibetans. It is to be feared, however, that the situation has changed for the worse since the Revolution. Recent news seems to show that Tibet has thrown off the Chinese yoke. If this be so, the lamas will unquestionably recover their former power, and country and people alike will revert to the old condition of indifference or opposition.

As the result of our enquiries it may be stated that the number of *Tibetan-speaking* missionaries on the Chinese border including Mr. Amundsen, is not more than seventeen even when the wives are counted, or nine only if wives are omitted. At the present time four of the nine are on furlough.

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2. Sinkiang or Chinese Turkestan.

By the Editor.

Sinkiang stretches out like a wedge into the heart of Asia and includes all the Kingdoms or states which lie between Siberia and Tibet, whilst on the border of Mongolia it stretches westward to the Pamirs. Strictly speaking, Sinkiang is not a Dependency, but, as its name implies, a province—the "new" or nineteenth province of

the Republic. To this rank it was raised in 1881 after the Chinese army under Tao Tsung-t'ang finally crushed the Tungan revolt after it had lasted 17 years.

Sinkiang has an area of over 550,000 square miles; that is to say, it is as large as all the five Northern provinces of China—Shantung, Chihli, Shansi, Shensi, and Kansu. It is the meeting place of many races: Kalmuks, Mongolians, Tungus, Tartars, Manchus, Chinese, Turkis, and even Hindus—the Turkis and Chinese being by far the most numerous. But the population is only some million and a quarter all told. The prevailing religion is Mohammedanism.

Until recently the province for administrative purposes was part of the Shen-kan Viceroyalty, and was under the immediate control of a resident Governor (Futai) who resided at the capital Urumchi or Tihwafu, and who was assisted by two Tartar-generals and a Grand Treasurer. There are four unwieldy circuits under Taotais. But in spite of this ridiculously small governing staff and of the diverse elements which make up the population, the province has been governed neither better nor worse than the other provinces of China. It cannot, however, be said that China has done much for the development of the country. There has been no enlightened programme, no encouragement of industry, no road building, no educational improvement. China has kept the peace, encouraged immigration from various other provinces, and collected the taxes. For the rest people and province alike have drifted down the years, like the wind-blown sand that drifts against many of its city walls.

The Protestant Mission work that is being carried on can be described in a few sentences.

In the extreme west two cities, or centres, Kashgar and Yarkand, are occupied by Swedish missionaries, who engage in both evangelistic and medical work. The population is mostly Turki, and clings tenaciously to the Moslem faith. The exact number of missionaries and

converts is not easily ascertained, but it is thought that there are some ten or twelve foreign missionaries divided between the two stations, Kashgar and Yarkand. The baptisms have been very few. This work, it should be said, is linked on to Central Asian Missions, and is not a branch of any work in China.

At the capital, Urumchi, or Tihwafu—to give the city its Chinese name—the China Inland Mission have been established since 1905. The summary given in the last report of the Mission reads :—

"1 station, 1 missionary, 2 communicants."

The missionary is the Rev. G. W. Hunter; and if there are any heroes in our ranks, Mr. Hunter is one of them. Alone, he holds this far off outpost for Christ. Alone he faces the restless and unresponsive population of the capital; alone he traverses the vast distances from his headquarters to Barkal and Hami on the one side, and to Kulja, Kashgar and Yarkand on the other; alone he deals with the linguistic, the racial, and the religious problems which work amongst a polyglot people must always involve. But there are no complaints or despair in any of the letters or reports which come from his pen. It may be mentioned that last year Mr. Hunter in his itinerations and city work used the Scriptures in seven different languages; viz: Chinese, Mongolian, Tibetan, Turki, Arabic, Russian and Kirghiz. He has put many thousands of Gospels into the hands of the people.

In 1906-7 Mr. H. Döring of the Bible Society, spent one year and eight months in colportage journeys in Sinkiang, visiting most of the places, large and small, in the northern half of the province.—

"In many places he was the first preacher of the Gospel; in many others he was able to secure a favourable hearing for the spoken word, whilst in eveyr place along the thousands of miles he traversed he left portions of the Holy Scriptures in a language which the people could read and understand."

and we have reason to know that his work was not in vain.

The above is the most that can be said about mission enterprise in that vast territory and yet how pitiful it all is! The object of this paper will be realized if it shows how hopelessly inadequate the forces are for the work that has to be done in Chinese Turkestan, and how slow the Churches have been to discharge their obligations to this country.

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3. Mongolia.

By the Editor.

Mongolia is by far the largest of the Dependencies, being about the size of all the 18 provinces put together. The population, however, bears little proportion to its size, being considerably below 3,000,000 souls. All of these, save a few hundred thousands, are Mongols. In the extreme west there is a mixed population of Tartars and Turks, and along the Southern and Eastern borders probably some hundreds of thousands of Chinese have settled. But this paper is concerned with the Mongols only.

No attempt can be made to describe either country or people, and only a word or two can be given to their religion. This is the Buddhism or Lamaism of Tibet which was "imported" and fastened upon them by their own great Emperor, Kublai Khan. What Lamaism has done for Tibet it has also done for Mongolia. It has practically ruined the nation. Its womanhood has been degraded and its family life poisoned. Its manhood has been robbed of its energy and independence, and upon men and women alike has been fastened a burden that is indeed heavy to be borne—A religion that brings no comfort or relief; a ritual and a round of obligations that never end; an all-powerful

and ubiquitous priesthood that is neither chaste nor charitable; a system that puts a premium on ignorance and strangles education.

Again, only a brief reference can be made to the early missionaries—Swan, Stallybrass and Yuile,—and their work amongst the Buriats; and to James Gilmour, whose love for the Mongols and whose devoted attempt to conquer them single-handed, will never be forgotten. This paper is confined to an outline of the mission work that is now being carried on.

The Missions that directly or indirectly or incidentally are working for the evangelization of Mongolia are,—

(1) The Scandinavian Alliance Mission.

At Patsibolong, a little north of the Ordus district, the Scandinavian Alliance, (U.S.A.), have established a Mission to the Mongols, and this Mission is working out an interesting experiment. On a large tract of land irrigated from the Yellow River, a farm colony has been started with the object of getting Mongols to settle there and cultivate the soil. In this way it was hoped that many Mongol families would come under the influence of the Gospel and be freed from the interference of the lamas.

Mr. Freidstrom, the superintendent, has kindly supplied the following particulars:—

"The Colony attracted the attention of the Mongols from the beginning, and many come to cultivate the soil. Trustworthy Mongols have been put at the head of the workmen on the farm. About forty or fifty Mongols are now working under payment from the Colony, and about 1,000 acres of land are rented out to the Mongols every year for cultivation. A converted Mongol is preaching the Gospel, and many are studying the Gospel in the evening school. Over fifty families are settledon the land, and others come and go. The Mission seems to have a good and successful future."

The Colony promises well as Mr. Freidstrom has said, and to have got forty or fifty Mongols to break with their tribe or clan and place themselves under the influence of Christian teaching is what no other Mission has succeeded in doing. This experiment should be watched with prayerful interest, especially as there are two serious difficulties to be overcome. The first comes from the increasing number of Chinese who have pressed into this fertile region and whose presence seems necessary if all the land is to be cultivated. Naturally they also claim the ministrations of the missionary, and they yield much more readily to Christian influence. An admirable work is being done amongst them. But a much stronger force of missionaries will be needed if Mongol and Chinese work is to be successfully carried on side by side. The second difficulty is one of administration. With several thousand acres under cultivation, with forty or fifty Mongol workmen and three or four times that number of Chinese in the Colony, with a multitude of accounts and payments to supervise, with a system of irrigation that necessitates careful control, with various industries which have sprung out of the needs of the Colony to direct, and with no market within convenient reach where surplus produce can be sold, the superintendent has problems to solve which would tax the wisdom and ability of a well-trained staff. In addition, the conduct of services, the treatment of sickness, and the carrying on of a night school, impose burdens that have proved to be almost too heavy for the Mission whose numbers have never been large and are now reduced to *two*—the Superintendent and his wife. In spite of all difficulties two or three Mongols have become Christians as a result of this work. It could be wished that an *order* of "industrial missionaries" could be organised to meet such special needs and opportunities as those outlined above; for the Christian settlement is probably one of the means by which the evangelization of Mongolia is to be accomplished.

(2) The Swedish Mongol Mission.

The Swedish Mongol Mission, of which Prince Oscar Bernadotte is chairman, has one missionary on the field. The headquarters of this mission are at Hallong Osso—a small Mongol settlement about 85 miles north of Kalgan. It is beyond the agricultural zone, and its work, therefore, is entirely amongst Mongols. Although the Mission was established in 1905, the one worker now on the field has only been 18 months at the language. Since the Spring of last year (1911) he has been acting as *locum tenens* for Mr. Freidstrom at Patsibolong, who is absent on furlough.

(3) Independent Missionaries.

Six missionaries, representatives of the Pentecostal movement in Canada have been settled, since the beginning of 1911, also at Hallong Osso. Two or three of these missionaries have made considerable progress with the language and have commenced work, both amongst the herdsmen and the women and children. The other members of the mission are now about to leave Mongolia and take up work in S. China.

With not more than nine missionaries (including wives) between them, these three missions are, so far as is known, the only Protestant missions, whose sole or principal object is the conversion of the Mongols, and it will be observed that they are all three located either on the Chinese border or just beyond it and that the number of missionaries will shortly be reduced to six.

But the work of other missions and missionaries for the Mongols must not be overlooked, and the following details, which are not generally known, are deserving of record:—

(1) The Brethren have three stations, Jehol, Pakow, and Tuchiawopu, in the part of N. E. Chihli which runs up into Inner Mongolia, and at each of these stations they are in touch with important Mongol settlements. Though their mission is primarily to the Chinese, the Mongol language

has been studied and a slightly revised edition of Gilmour's "Christian Catechism" in Mongolian has been published. The reissue of this Catechism (long out of print) is an invaluable service. At least two of the missionaries have a working knowledge of the Mongolian language.

"The Mongols in our neighbourhood," writes a member of the Mission, "all speak Chinese sufficiently for ordinary uses. This applies to a district comprising some 200 square miles in Lower or Inner Mongolia. For effective work amongst them doubtless, a knowledge of Mongolian would be necessary. This leaves out of count the grass country beyond, and the big Mongol marts on the borders of the same, such as Lamamiao, Chingpeng, and Wutancheng, where many Mongols are met with who cannot speak Chinese

All the Mongols we come in touch with south of the Shara Muren (or river) and the above three places mentioned are "settled." All north and north-west of that boundary line are tent-dwellers, so far as I have learned.

Throughout the district there are some half dozen or so Mongols who consider themselves "enquirers." My own cook is one of the young men awaiting baptism. But, brought up amongst Chinese, he cannot speak a word of his mother tongue. He has a brother a lama in one of the temples here.

Whether there may be any enquirers in the Ch'aoyang district, I cannot say. This work is now passing into our hands.

We have hitherto endeavoured to reach the Mongols chiefly by means of Mongolian Gospel portions, Gilmour's Catechism, re-edited by Mr. Stephen, and one or two tracts that Mr. Stephen has prepared. To scatter these among the Mongols, the same methods are largely employed as for the Chinese books, namely

longer and shorter preaching and colportage itinerations, visiting markets, theatres, annual fairs, and big centres of population.

This year, owing to welcome re-inforcements to our ranks, we expect permanently to open Hata, as a station, with several workers. It is hoped that while the local work will be chiefly Chinese, Hata may become a centre for a definite advance in work amongst the Mongols who come there in great numbers and from long distances for purposes of trade. The grass plains are only two days distant. It remains, however, to be seen how much work definitely and only for the Mongols will be accomplished, until someone comes out specially for that work."

It may be of interest to remark that the place, Ch'aoyang, which the Brethren are now taking over from the Irish Presbyterian Mission, is the city where Gilmour lived and worked during the last 5 or 6 years of his life and where he died. The work there has been chiefly amongst Chinese, though doubtless some Mongols have come under missionary influence. I do not think, however, that any have been baptised.

(2) **The Irish Presbyterian Mission in Manchuria** has two Mission stations, Sinminfu and Fakumen, from which the Mongols are reached.

The Sinminfu Mission has extended its work over the border to Kulirh, a trading centre in the territory of the Korchin, Mongols. Here, a Chinese elder, Mr. Chang, and a colporteur are carrying on vigorous work amongst both Chinese and Mongols. One Mongol has been baptised and has died in the faith. A few extracts from a letter received a few weeks ago about the place and the men may be added:

"Mr. Chang attends all the temple fairs along with colporteur Ma, and while the one preaches the other sells, and it is quite a usual thing to sell over 200

Gospels in one day. Chang always deplores the ignorance and illiteracy of the Mongols, and many a letter I get from him in which his heart is evidently bleedingfor these benighted kinsmen of his (for his wife is a Mongol, and his little son understands his mother's language). His very latest letter says:—The people of this place are Man (Manchu) and Han (Chinese) and Mongol intermingled; the Man and Han are the business people, and they all think it clever to deceive the Mongol; they are regardless of conscience in their dealings, and grossly superstitious in their belief in false gods; the Mongols are blinded by superstition even more than the Man and Han; they pray to good luck (or fortune) and rely on the lama as their Lord, etc. Farther on he tells of his encouragements in an uphill work, and says he must strive to attain fluency in their language. On this frontier elder Chang and the other bookseller Ma are doing a good work, and I can only say we know little of the difficulties and discouragements they have to contend with."

The western borders of the Fakumen Mission also touch the Mongol lines, and in their itinerations, and especially at Chingchiatun, the colporteur-evangelists come into contact with a number of Mongols. One of the colporteurs has a limited knowledge of the language. No Mongols in this region have, so far as is known, accepted the Christian faith or become enquirers.

(3) The Scandinavian China Alliance Missionaries have flourishing Missions at Kweihwating, Paotow, and Saratsi in North Shansi. The population in this district is partly Mongol, though the great majority of the Mongols have adopted the speech, the customs and the costume of the Chinese. But large numbers of trading Mongols and numerous caravans from the plains frequent the centres that have been mentioned. Many Mongol Gospels and tracts have been distributed by the missionaries and so far

as possible they have sought to bring the Chinese-speaking Mongols under the influence of the Gospel.

(4) Of R. C. Missionary work I need not speak here. It deserves a paper by itself. But I may say, in passing, that whilst they have a chain of stations along the border, these are nearly all Missions for the Chinese. At Barin, North of Jehol, and at a place in the Ordos country, there are Mongol congregations under priests who speak Mongolian. The converts, it is reported, number several hundreds, but information on this point is still very incomplete.

The Work of the British and Foreign Bible Society.

The Bible Society has published a version of both the Old and the New Testaments in Literary Mongolian, and has also published the New Testament in the Kalmuk language, besides St. Matthew's Gospel in another dialect; while only last year the Society printed a version of St. Matthew's Gospel in the Buriat colloquial form of Mongolian, translated under the auspices of the orthodox Russian Missionary Society at Irkutsk, mainly for the use of Buriat Mongols in Siberia. As in many other cases, the chief difficulty began when it was sought to put the Scriptures into the hands of the people, and for more than fifty years the first Testaments and Gospels that had been printed did not get very far from the frontier. In 1902, however, the Society was fortunate enough to secure the services of Mr. F. A. Larson, one of the two workers with an efficient knowledge of Mongolian who had escaped destruction in the Boxer outbreak. With a ten years' experience and a constitution and a temperament made for the country and the people, Mr. Larson commenced the work which he still carries on with unabated vigour. The story of his travels across steppe and desert, of his perils and escapes, of the

interesting personalities he has met, of the welcomes he has received and the many friendships he has made would fill a volume. He has made the depressing journey across the Gobi no less than sixteen or seventeen times; he has carried the printed Gospels to remote parts of the country, and has thus spread the story of the Cross among lamas and laymen and scholars, and has everywhere won the confidence and goodwill of the people.

Now, although the distribution of the Scripture is, in one sense, but an indirect attack, it is, in the present case, a preparatory work of incalculable value. It has already opened the way in a wonderful manner for other forms of service. Not a few Mongols in many of the clans have read the Gospels and have got an intelligent idea of their teaching. They have, therefore, come face to face with the challenge of the Christian religion. The Mongols have become familiar with the fact of a missionary's presence and have learned to tolerate him. A unique knowledge of the country, the people, and the opportunities has been gained and is now at the service of the Churches. The Bible Society founds no Church and baptizes no converts, but it does open the way, and in Mongolia it has done this in a singularly successful manner. It has now placed a second worker in North Mongolia as a further contribution to this much-desired end. This missionary, Mr. A. F. Almblad, has already acquired a good knowledge of the language, and in his itinerations East and West of the capital he will break much fresh ground and be able to take advantage of the present unique opportunity.

Recent Political Changes.

A word or two may serve to explain the political changes that have recently taken place. Without attempting to foretell the probable course of events, it may be safely said that if left to themselves the Mongolians are

likely to reorganize the Government of their country, to promote education, to introduce improvements in agriculture and cattle breeding, and to make some attempt to advance in other directions. The lack of education is deplored by the most intelligent leaders amongst them.

The following reasons for the recent declaration of independence have been supplied by one who knows the people and was present in the capital when the flag of independence was unfurled.

Stimulated by the success of Chao Erh-feng's "strong" policy in Tibet, or by the fear of her northern neighbour's growing influence and increased commercial activity in N. Mongolia, China two or three years ago inaugurated a 'forward' movement in Mongolia. Bit by bit claims were advanced and demands were increased. This year (1911) under a comparatively new Amban the Manchus tried to grasp what little power yet remained in the hands of the Mongol chiefs.

A whole lot of new taxes were put on and new barracks for 5,000 Chinese soldiers were erected in Urga. This was bad enough, but when the Mongol Princes or Khans were told that Manchu Mandarins were to be put over them in their own states, they decided to resist, and in September last sent a deputation to St. Petersburg with Hanta Dorchi, Prince of Hanta State, as leader. A high Lama from Urga accompanied this deputation.

Southern Mongols took no part in this vigorous "protest," though doubtless many of the tribes were in full sympathy. Among the Northern Mongols feeling is very strong and rather than give in to the Chinese, many will doubtless place themselves under other protection.

It may be noted, in conclusion that the Republican Government has already declared its intention to treat

Mongolia and Tibet as self-governing states, and the Mongols and Tibetans as two of the five nations that unite in forming the new Republic. How far this policy will be acceptable to either Mongols or Tibetans remains to be seen. Neither nation has much for which it has to thank China, and neither may be attracted by the proposed new political relationship.

CHAPTER VII.

HIGHER CLASS WOMEN: WHAT IS BEING DONE TO REACH THEM.

I. In Peking.

By Mrs. Garden Blaikie, M.D.

MEMBERS of the American Board Mission have gained considerable access to ladies of the upper middle class, e.g., wives of officials, in the various Boards. The agencies employed are:—(1.) Afternoon 'At Homes,' where there is pleasant social intercourse with Chinese ladies; and also much instruction is given by showing pictures, photographs, objects of scientific interest, etc.; and by holding informal talks on popular subjects. Religious topics are frequently introduced at these meetings.

(2.) Regular visiting in the homes of ladies.

(3.) Organising of clubs or societies on the basis of some reform question; e.g. the 'Anti-Cigarette League,'—this, though primarily for school girls, includes among its members many ladies of good social standing, from among parents and friends of the pupils.

(4.) Lectures are arranged on useful topics; e.g. Hygiene, simple astronomy, care and upbringing of young children. These lectures are prepared by ladies from several missions, as well as by some other friends. They are delivered at ten or twelve centres throughout the city. In some districts a considerable number of good class Chinese and Manchu ladies attend.

A Reading Club for English-speaking Chinese ladies was begun in April 1911. Fortnightly meetings were held, in the homes of the various members; and much interest

was taken in the books studied. The small group of ladies who took part in these meetings were wives of officials, or of medical men—graduates of western universities.

The ladies of the Anglican Mission are beginning to get a few ladies from official families to attend a Bible class; and through medical work access has been gained for Christian workers to a number of good homes. The Chinese themselves, under the energetic leadership of Princess Kalachin, have organised a club called "The Women's Mutual Improvement Club" (Nu tzu tzu chen ch'ung shih hui) for the dicussion of questions specially interesting to women. No foreigner has anything to do with this club. Such topics as Opium and Cigarette Smoking, Concubinage, Footbinding, etc., have been discussed. Every six months an "At Home" is held, to which are invited some hundreds of guests,—of many nationalities. The Chinese ladies carry through those "Literary, Artistic and Musical Conversaziones" entirely without foreign aid.

The only efforts made among the actual aristocracy have been along social lines. The several Legations frequently invite Princesses to entertainments; and social calls are exchanged. Mrs. Max Muller was very successful in her efforts to improve these social calls by preparing some special topic for conversation on each occasion. In this way much interest was aroused, and instruction given, even though an interpreter was always needed.

II. In Tientsin.

By Miss E. M. Saxelby.

There is no organised Christian work amongst the ladies of official families in Tientsin.

Miss Cushman of the Methodist Episcopal Mission reports that occasional visits are received from such ladies, who have daughters in her school, but no one has time to follow up such calls.

The Women's Reform Society (Kai liang hui), organised in 1910, meets fortnightly for lectures and discussion of topics referring to physical and moral reform needed in the national and social life of China. It is definitely Christian in spirit, and now has a membership of sixty, but up to the present has not reached the higher class women.

The wives of the Y. M. C. A. Secretaries have had social intercourse, to a slight extent, with such women, but no one sets time aside especially for such work.

No other Mission so far as I am aware, touches the class of women referred to.

The Y. W. C. A. as yet has no organisation in Tientsin, though it hopes to definitely commence work there in the Autumn of 1912.

III. In Shanghai.

By Miss Harriet M. Smith.

The Young Women's Christian Association in Shanghai has among its members a good percentage of the higher class of women. Our associate membership includes non-Christian women. Under the headings suggested, I would summarize our works as follows:—

Social Intercourse

Social gatherings at the Shanghai Young Women's Christian Association,—of which there are several held annually.

Personal Visits

Miss Ting, our Chinese Secretary for Shanghai, did private teaching among the high class women for many years and is a welcome visitor in their homes. A large part of her work consists of such calling, an average month's calls numbering fifty-two. She also makes possible intercourse between these ladies and the foreign secretaries.

Classes and Christian Teaching

Miss Ting also has Bible classes in some of the gentry schools,—the number of pupils in such classes this year being 125. Besides this she has the opportunity for much specific Christian teaching in the homes of her former pupils.

IV. In Hangchow.

(a) By Mrs. Florence M. Main.

The Higher Classes of Hangchow have been reached in some measure chiefly through the work of the Medical Mission in connection with the Church Missionary Society. Many openings have been made into these families by reason of sickness and disease during the past 30 years; and this has brought us and our message into touch with some of the most influential of the officials and gentry. Residence in the wards of the hospitals has not only dispersed prejudice, but has taught them by the ear and eye the doctrine and practice of Christianity. This work has prepared the way for others who have taken up the special work of visiting in the families of these higher classes. Through it we have made many friends, and some of the ladies have taken a practical interest in the hospital and assisted in its work. Three of the gentry in the City helped us to start our Maternity Hospital and Training School a few years ago, and have constantly come in contact with the Gospel. For a few years direct work was taken up by one of our ladies who visited and taught the Bible and gave English lessons in various families, the hospital work having in many instances prepared the way for this. At the "Mary Vaughan High School" for the daughters of the gentry, etc., there are some pupils who are the daughters of patients who first heard the truths of Christianity in the hospital wards. Other cases might be mentioned showing the importance of Medical Mission

work in giving access into homes more difficult to reach than ordinary ones, we have, however, to confess that the exceptionally good opportunities there have been, have not, for lack of workers, been taken to the fullest advantage.

(b) By Miss Louise H. Barnes.

With regard to the Christian work in the Mary Vaughan High School for the daughters of the Higher Classes there has been daily Morning and Evening Prayers and Daily Bible instruction, from which no student has ever asked to be excused. After the visit of Pastor Sing from Shantung in the Autumn of 1910, the girls themselves started a Noon Daily Bible Reading and Prayer lasting about 10 minutes. This still continues. There have been many individual talks and prayers with different girls and opportunities given for this.

The girls have often been invited for social intercourse when special opportunities have arisen.

There are Special Bible classes on Sundays for the girls and matrons, and a weekly Bible Reading and Prayer for the latter. Many hearts have been touched, the two matrons and senior girl have been baptised, and other girls are I believe real Christians in heart. Some of the mothers have been visited in their homes, when there has always been Prayer and the Reading of God's Word, and also when they have visited the Lady Superintendent. The girls know something of the Power of Prayer, and I have reason to believe that several of the parents are now, some secretly perhaps, seeking to serve God.

V. In Foochow.

By Miss M. E. Faithfull-Davies.

In the year 1889 Mrs. Ahok, a Chinese lady of Foochow, went to England in order to make an appeal for more missionaries to come to China to teach the women of

her country. She spoke by interpretation at many meetings in England and Ireland and roused much interest. Her great desire was that someone should be specially appointed to work among women of the higher classes. When she returned to Foochow in 1890 she was accompanied by Miss Mead, who began to visit Chinese ladies in the city as soon as she had acquired the language. From that time women of the mandarin class have never been neglected, though the work has always been more or less disappointing, because a faith in Christianity does not lead to baptism, as is usually the case among those of the lower classes. On the other hand it is encouraging in that the ladies are exceedingly friendly, and are nearly always willing to hear the Gospel message. Miss Mead has sometimes found it useful to teach a little English in certain families on a fixed day of each week, following the lesson with Bible teaching.

At the end of 1897 the Upper Class Girl's School was started in Mrs. Ahok's own house in Nantai, and she accepted the post of Matron. Two years later the school was moved into the city of Foochow, and Admiral Yih, who was then in command of the Navy, helped to find a house close to C. E. Z. property. The disturbances of 1900 soon followed, and it was not until quietness was restored that the numbers began to increase from six or eight to eighteen or twenty. When the then Dowager Empress issued her edict on female education the school filled to overflowing, and the numbers had to be limited to twenty boarders and ten day pupils, but two years later, when large government schools for girls were opened, the numbers again diminished. The school had been carried on for five years before any of the pupils confessed Christ in baptism, but many who have not been baptised have become believers, and in cases where girls have stayed in school only a few months they have afterwards always been eager to welcome missionaries to their homes. Over two hundred girls have been pupils in the school for longer or shorter periods. When the school became well-known in the city many

Chinese ladies visited it, and for some years the writer and Mrs. Ahok did much visiting among the upper classes, but for many years all the missionaries living in the city have combined a certain amount of visiting among people of the mandarin class with their other work. whatever that might be.

During the winter a magic lantern lecture on sacred subjects has often been given in the school, to which a hundred or so ladies have come, but of late, since cinematographs have been seen in the city, they have seemed to consider magic lanterns as rather old fashioned. They have sometimes come in large numbers to anti-foot binding lectures, to a school prize-giving, and once to a reception in aid of a blind school. Mrs. Archibald Little when lecturing in London a few months ago said that the meeting of Chinese ladies which she addressed in the Upper Class Girls School in Foochow was the largest she had in China.

Miss Jackson who has been in charge of the school for the last two years, assisted by Miss Dinneen, B.A., hopes soon to find a site on which a large modern school building may be erected with money which has been granted by the Pan-Anglican Fund.

VI. In Canton.

By Mrs. E. L. Clayson.

Very little definite Christian work has been done amongst women of the higher classes in Canton. There has been no missionary specially set apart for this work, although, in the ordinary evangelistic effort, one comes into touch, now and then, with women of this class and gets an entrance into their homes—For some years an evangelistic meeting for women has been held every Sunday afternoon at the house of one of the missionaries living in the western suburbs of Canton. As this is a residential neighbourhood for the well-to-do Chinese from time to time

women of this class have attended these meetings and have thus heard the Gospel. The Churches in the neighbourhood have also an occasional attendance of these women, as they go about more freely than in the past. Last year the Educational Association of Canton appointed a Committee to see if it was possible to do anything towards establishing a Union College, specially for the Education of the daughters of the higher classes, and in the future it is hoped Canton will possess such an institution.

Last Summer (1911) an interesting effort was made by the foreign ladies (wives of the professors) of the Canton Christian College, in order to come into contact with the wives and sisters of some of their students, many of whom belong to the wealthy class. A Summer school for women was inaugurated which lasted for a fortnight.

The idea originated amongst the older Christian students themselves, and all the work of organization and arrangement was done by them. Many of them had observed the order, cleanliness and practical Christianity of a Christian home, and were anxious that their own women folk might know the secret of it all.

Twenty-two women enrolled and a very happy and profitable time was spent.

The teaching was done by students of the Canton Christian College, with special courses of one week each by foreign ladies, and several special lectures by foreigners. The subjects included hygiene, management of children, nursing of the sick, cooking and domestic economy.

A daily Bible lesson and special religious instruction was given on the Sunday.

Daily exercise was planned, usually walks; and simple social evenings were held in the foreign houses. These evenings were surprisingly successful. The dormitories were in charge of a former (woman) student and cared for

on a manner specially intended as an object lesson in cleanliness, sanitary order and good taste.

A library and reading room were also arranged for with books given or lent by friends.

The intention is year by year to continue and enlarge this work into something of the nature of a Chantaugua gathering.

CHAPTER VIII.

THE HONGKONG UNIVERSITY.

By the Right Rev. The Bishop of Victoria.

BY the energy of Sir Frederick Lugard, the late Governor of Hongkong, and the liberality of the late Sir H. N. Mody, a wealthy Parsee merchant, Mr. I. H. Scott, and many others, the Hongkong University has come into existence. The foundation stone was laid on March 16, 1910 and the building is to be opened this year. A fine building to accommodate 500 undergraduates, and capable of extension, has been erected on a magnificent site presented by the Government of Hongkong. The buildings comprise spacious class rooms, Laboratories, Common Room, Libraries, and Assembly Hall. Students' Quarters are also in course of erection and an anatomical Laboratory is soon to be built. Playing fields are provided for the association of the Staff with the students in healthful exercise. The British Government has voted an annual sum for King Edward VII scholars and other purposes, and up to date $1,428,607.00 has already been subscribed towards the endowment fund, more than half of this amount has come from Chinese contributors. It is hoped that this will soon be greatly augmented. The late Viceroy of Canton (Chang Jen-chun) gave $200,000 and many other prominent officials under the old regime contributed, and amongst the present leaders of China Dr. Wu Ting-fang's name is down for $1,000.

With the University is incorporated the Hongkong College of Medicine, which has been in existence twenty years, and counts Dr. Sun Yat-sen amongst its distinguished alumni.

The purpose of the University is stated in the first clause of the Hongkong Government Ordinance of March 30, 1911, as follows:

"It is desirable to establish a University within the colony of Hongkong for the promotion of Arts, Science and Learning, the provision of Higher Education, the conferring of degrees, the development and formation of the character of students of all races, nationalities and creeds, and the maintenance of good understanding with the neighbouring Republic of China."

And the public appeal for funds contained the following:

"The University is open to all races and creeds, but owing to the position of Hongkong it is primarily intended for Chinese. In common with the leading British and American Universities it has no religious exclusiveness, but it welcomes the Establishment of Hostels by religious bodies who have educated Students in their schools, provided they conform to the Regulations imposed by the Council for the strict supervision and discipline of Undergraduates. Students who are not resident in a Hostel must live in the University precincts (where residential quarters are provided) under the close supervision of the British Staff. It is an essential and primary object of the University to train the character and morals of Students, and so far as possible to inculcate Western ideals; with this close supervision Chinese parents and supporters are in strong sympathy.

The first three chairs to be established are "Medicine" (incorporating the Hongkong College of Medicine which for twenty years has done excellent work in this direction); "Applied Science," for the education of Railway, Mining, and Electrical Engineers, Surveyors, etc. (of whom China stands greatly in need for the development of her resources); and "Arts," to meet the requirements of those who desire to adopt an official career in China—to include

Political Economy, Chinese Language and Literature, General History, Geography, and Mathematics, etc.

The medium of instruction will be English. (*a*) Because it is difficult to obtain first-class professors who have a knowledge of Chinese, and the choice is too limited (the cost of maintaining its Professors in China for two or three years till they had acquired proficiency in Chinese would involve an impossible burden upon any University). (*b*) Because it is desired to promote the study of English, and to make it the predominant language in diplomacy and in culture, as well as in commerce in the Far East, and (*c*) In order that Students of Western knowledge may be able to read the literature of England and America on the subjects which they are studying. (*d*) Because there is no common spoken language in China, and Students from one province, or from different parts of the same province, would be wholly unable to understand a lecture delivered in any one dialect, whether Mandarin or other. Nor is Chinese at present capable of expressing the technical terms of Western knowledge."

Until the Royal Charter has been obtained the University is to be affiliated to the University of London and it is intended that its degrees shall be equal in value to those of London.

The estimated cost to a student is about $600 per annum and the numerous scholarships will greatly reduce this cost to poor students.

Sir Frederick Lugard has stated that the root idea of the University is the provision of means of Higher Education where Chinese youths can remain in touch with their parents and guardians in the environment of their own people, and obtain a modern education without being turned adrift in a foreign country and incurring the great risk of learning the vices of the West and becoming denaturalised. He has repeatedly stated that the problem of character training, moral discipline and high ideals are very present to the minds of he founders of the University.

In a paper he contributed to the University Congress of 1912 he frankly discusses the difficulty of "how to train character and how to create moral ideals which shall have a vital and compelling force in the formation of character and the conduct of daily life without introducing compulsory religious teaching." How can we efficiently replace in an Eastern University the social tradition and moral atmosphere which in the West has been created by Christian education and environment, and maintained by an unwritten moral code?

He proposes to attempt to meet the difficulty:

(*a*) By allowing Religious bodies to establish Hostels, in which they will be at liberty to teach the Christian (or other) religion, provided that they conform to the regulations laid down by the University.

(*b*) By bringing the best influences to bear on the remaining students who will be compelled to reside in the University under close control of a carefully selected staff, and by encouraging outdoor sports in which the staff will find opportunities of associating with the students.

(*c*) By carefully selecting the text-books, etc., so as to hold up the example of the lives of great men whether of Eastern or Western origin as models of high standards of life and high ideals.

How far that will be successful will depend primarily upon the personnel of the Principal, Professors and Lecturers who are now about to be appointed. If they are men of the highest rectitude of character and possessed with an ardent desire to inculcate in the Chinese undergraduates the same motives which inspire themselves, and if most of them are men of definite Christian conviction and personal piety, the University will be of incalculable influence for good. The appointment of the teaching staff rests with the Council of the University of which some of the members realise the stupendous importance of this aspect of the subject but whether the majority do so or not remains to be seen.

Secondly, the missionary Societies have a splendid opportunity. It is hardly likely that adherents of any non-Christian religion will found hostels and it may be presumed that a large proportion of the students will be willing to reside in the Missionary Hostels. So far two such are being erected. The Church Missionary Society is building a spacious Hostel with accommodation for 25 students to commence with, and it will be ready for opening next September. This stands on a splendid site within a stone's throw on the North of the Main Building of the University. The London Missionary Society is also erecting a large Hostel on adjacent land on the South. Those who have charge of Educational Missions in China or are acquainted with young men desirous of entering the Hongkong University are asked to communicate with the Secretaries of one of these Missions. Christian students will then be watched, helped, and taught so to live as to help others. Non-Christians will also be received so far as space permits, into either of these hostels. The heads of the hostels will also be glad to hear of students who are coming to the University whether to a Hostel or not, and it is hoped all interested in the moral welfare of the undergraduates will give them letters of introduction to those in charge of the hostels or Christian workers resident in Hongkong. This great enterprise brings a splendid opportunity and a solemn responsibility for all who desire to see the future leaders of Chinese thought imbued not only with Western science and learning but above all with the fear of God which is the beginning of wisdom.

Note:—The University was opened on March 11, 1912, by Sir Frederick Lugard, Governor of Kongkong. Sir Charles N. E. Elliot, formerly Vice-Chancellor of the University of Sheffield, Eng., has been appointed Principal.—Ed.

CHAPTER IX.

OCCUPIED FIELDS: WHAT CONSTITUTES OCCUPATION.

In the China Mission Year Book for 1911 a Chapter was given to the subject "Unoccupied Fields." Some of the statements made in that Chapter have been criticised and corrected, and the correspondence has made it evident that on this question, as on many others, what we now want is more reliable and definite information. It is not enough to state that certain districts or hsiens have no workers in them or have been left practically unevangelized. The fact may be that the great mass of the population lies in those districts where the missionaries or Chinese workers are residing and that the "unoccupied" places are but the fringes into which the evangelists of the various Chinese Churches may naturally be expected to carry the Gospel. The papers which follow have been very carefully prepared and may be taken as models for an investigation and statement that should be carried out with reference to the missionary occupation of each of the provinces of China. A hsien, a city and prefecture, and a whole province are dealt with in turn.

The province of Chekiang, the smallest of the twenty-two provinces or divisions of China given in the Table of "Statistics Relating to the Missionary Occupation of the Chinese Empire"* in the Edinburgh Conference Report, has been selected, and the hsien and prefecture are in the same province. According to the 1910 census, the population of Chekiang is 19,441,555. The papers show the following results:

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* See China Mission Year Book of 1911, p. 193.

	In the Hsien	In the Prefecture	In the Province.
Population	400,000	3,000,000	19,441,555
Missionaries (wives not included)	6	40	
Chinese pastors, preachers, and other workers	31	184	
Proportion of total missionary force, foreign and Chinese, to the population	1 to 10,811	1 to 13,393	
Communicants, catechumens, and adherents*.	1,800	4,993	
Proportion of Christians to population	1 to 222	1 to 601	

I. Hwangyen Hsien.

By Rev. Charles Thomson.

In describing the extent to which the Hwangyen Hsien is occupied, the writer does not presume to consider it as being in a condition of ideally effective occupation. At the same time, as far as *Missions* are concerned, it may be certainly termed an adequately occupied Hsien; and it has organised Chinese churches already sufficient, other things being equal, to evangelize the whole District. A simple statement of facts regarding the extent to which the field is already occupied will doubtless be sufficient evidence of this.

Hwangyen is considered the most important of the six Hsiens of the Prefecture of Taichow, and the post of District Magistrate being most lucrative it has been reckoned one of the "plums" of the Province. The eastern portion, along the coast, is for the most part a great fertile rice-growing

* Communicants and church members are given as 893
C.M.S. adherents 230
C.I.M. adherents, "a large number," say 677

plain, thickly populated, dotted with farms, and intersected with canals which not only greatly facilitate irrigation and commerce but also missionary work. The western portion, on the other hand, is mountainous, and the people are principally confined to the narrow valleys, where they have somewhat of a struggle for existence. The literary class of the Hsien is numerically large, and it has been stated, on good authority, that at least three-fifths of the students who go from the Prefecture to colleges at Hangchow, Nanking, and elsewhere, are natives of the Hsien. Many of its sons occupy, or have occupied, official positions throughout the Empire.

The Hwangyen Hsien has an area of about 900 square miles, and contains a population of approximately 400,000. Including the City, which has a population of about 80,000, there are 45 market towns and villages. Of these not including their suburbs, one has a population of about 2,000 families, two of 1,600, two of 1,300, one of 800, twelve of from 200 to 500, and twenty-seven of from 80 to 200 families. There are also eight of the larger type of non-market villages, with from 100 to 300 families in each. The markets are thronged on the six or more market-days of each month by busy crowds from the surrounding districts. They thus form splendid centres for missionary work, and offer fruitful opportunities for reaching multitudes with the Gospel.

The Prefecture of Taichow was first visited with the Gospel by Messers. Meadows and Jackson of the C. I. M. in the summer of 1867, and when Mr. and Mrs. Rudland followed them in 1870 they found a little church already organised in Taichowfu. Hwangyen was the first Taichow out-station, and though it was some time before suitable premises could be secured in the city, an evangelist, Mr. Chu, ultimately rented a house at his own expense, and so began missionary work in the Hsien, early in 1869. The work spread from the city; the first convert was baptised by Mr. Jackson in 1873, and in the same year this convert's

home at Din-tsi became the first place of worship outside the city. Other men and women were brought to a saving knowledge of Christ, and in course of time other out-stations were opened in the district as well as in the Hsien of Taiping. Want of space precludes the narration of interesting facts in connection with the opening of these stations and the extension of the work, which, in common with the work in the adjoining Hsiens, was at that time and until 1895 under the charge of the late Mr. W. D. Rudland.

In the beginning of 1893 the C. M. S., whose work up till then had been confined to the Da-zih Valley of the Linghai Hsien, came into the Hwangyen Hsien, and commenced work in the hamlet of Ts'ing-yiang-dao.

The writer, who reached China in 1892, and arrived in Taichow in the spring of 1893, was appointed to Hwangyen in 1895, which thus became a Mission Station. At that time the C. I. M. had, in addition to the city, six out-stations in the Hsien, and the C. M. S. had one. Since then the C. I. M. has established eighteen Churches and Preaching-chapels (three of which however have been temporarily given up), and the C. M. S. has established six.

At present the C. I. M. has twenty-two out-stations, of which thirteen are organised churches and nine Gospel-preaching-chapels. The Chinese evangelists are strongly at one with the missionaries in the opinion that, for the most wide-spread and effective evangelisation of the people, at least every market-town should have a Preaching-hall. Consequently at the last Annual Spring Conference it was decided to aim at planting a Preaching-hall in each market in those parts of the Hsien for the evangelisation of which the C. I. M. may be considered responsible. As a result of this decision, in five market-towns, where work had for some years previous been carried on, Preaching-halls were opened during 1911, at least two-fifths of the expense being met by the Chinese Christians. In eighteen of the largest markets the C. I. M. has Churches or Preaching-halls, but in addition to these the evangelists visit fifteen other

markets, in some of which they rent stalls. Each evangelist is responsible for two or more markets, which he visits regularly each market-day, and of the work in which he gives details in his Monthly Report. In the City, in addition to the church and other ordinary forms of missionary work, Street-Chapel work is carried on, and a good work is done on the streets also on market-days.

The C. I. M. work is carried on by four missionaries, resident in the Hsien, and by twelve Evangelists, three Colporteurs, five Biblewomen, three School-teachers, and a number of voluntary workers. There are three schools,—a Boys' Boarding and Day School, a Girls' Boarding and Day School, and a Boys' Day School, 516 communicants are in full fellowship with the churches; and there are also a large number of adherents, among whom may be reckoned a number of church members suspended for very irregular attendance on the Lord's Day, etc.

The C. M. S. has seven out-stations, three of these being in non-market villages or hamlets, and the other four in market-towns or market villages. One of these markets is Lu-gyiao, jointly-occupied with the C. I. M., and in it the C. M. S. has a Street-chapel in addition to a church. A Doctor from Taichowfu visits Lu-gyiao for medical work once a fortnight during the greater part of the year. In the city of Hwangyen a site for Mission premises has been secured, but no missionary work has yet been done. Five market-towns are in close proximity to C. M. S. country churches and for the working of these that Mission is responsible. The C. M. S. work is carried on by two missionaries, whose headquarters are in Taichowfu, and whose work is not confined to the Hsien, and by a native pastor, three Evangelists, one Colporteur, and four School-teachers. Two Boys' Day-Schools and two Girls' Day-Schools are established in three of the out-stations, and as most of the children are non-Christians this is largely evangelistic work. In connection with the C. M. S. churches there are 177 communicants and about 230 adherents.

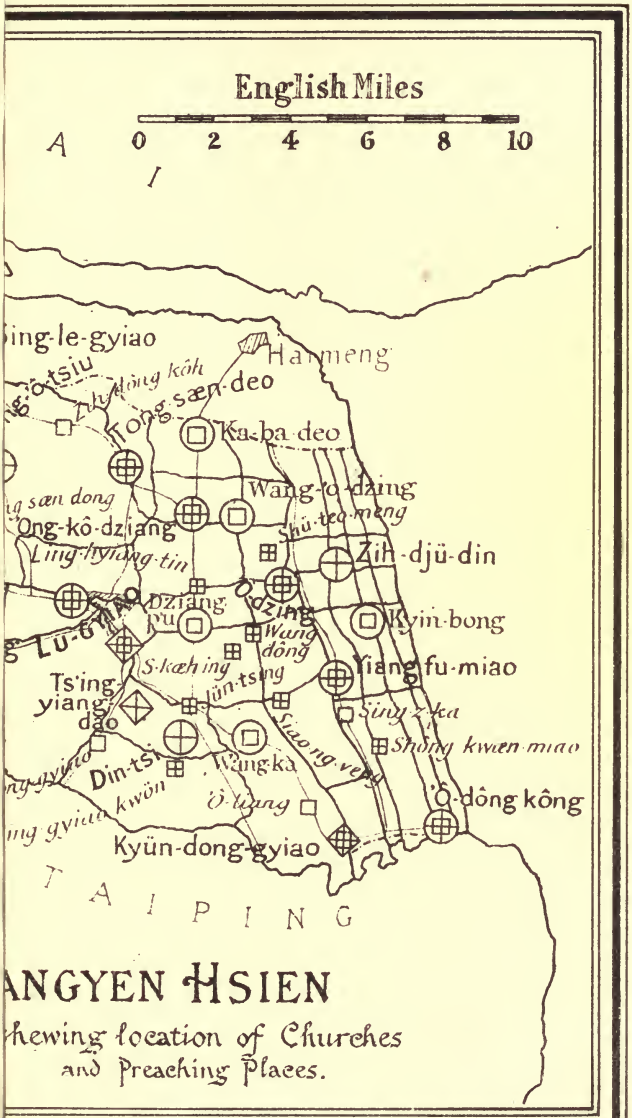
It may be mentioned that several market-towns, though visited quite frequently by C. I. M. evangelists or colporteurs, are, pending the completion of negotiations between the two Missions for a ten *li* distance limit between out-stations, not being worked at present as much as they otherwise might be; but doubtless these also will before long have Preaching-halls located in them.

The greatest distance between any of the churches or preaching-chapels is about eighteen *li*, but in the eastern part of the Hsien the out-stations are, as a rule, only a few *li* apart.

Friendly feeling and harmonious relations exist between the two Missions in the Hsien. These conditions, and a sympathetic interest in each other's work, have of late been fostered by the male workers of both Missions meeting together annually for a Day of United Prayer and Christian Fellowship.

It will be seen that work is being carried on by the two Missions from twenty-nine centres, and in nearly all the market-towns, by a combined force of six missionaries and thirty-one paid Chinese workers, besides a number of voluntary workers, though of these last there are all too few.

A strict adherence to the subject of this article does not allow of a description of the work of the churches, or the methods used in evangelising. It may however be stated that practically the whole Hsien is being systematically evangelised, including the western portion, which was erroneously described in last year's Year Book as being one of the districts in Chekiang "where there has not been much missionary work done!" As a matter of fact *much* continual, aggressive, effective, and systematic evangelistic work has been done in that district, and is still being vigorously carried on. The colporteurs of the Bible Society did the early pioneering work; but more especially since 1897, though also before then, the writer and others have



ANGYEN HSIEN

hewing location of Churches and Preaching Places.

often itinerated in that part of the country. In its central town, U-ngaen, there has been a chapel, with a resident evangelist, since 1905, and a church of earnest and devoted members has been formed. In the other two important market-towns of Nying-ky'i and Siao-k'ang there have been Preaching-halls since 1909, with an evangelist or Biblewoman in residence, and in the market of Dziao-tsi there is also a Preaching-halls. The remaining villages and hamlets are regularly visited. Mr. Hamilton, during 1910-1911, made U-ngaen his centre for the greater part of eighteen months, and with the evangelists carried on a systematic visitation of all parts of that hilly region; taking the Gospel into even the wildest and almost inaccessible places, where the men go about armed with knives and life is very cheap, and where Chinese officials do not dare to go unless accompanied by a strong bodyguard of soldiers.

So this field is being well-covered, and it is no exaggeration to state that in many parts, especially in the eastern district, there are few houses in which there may not be found Scripture Portions or Tracts. We are confident that as a result of this, and of all the work done in the markets, and from house to house, throughout the Hsien, there will be ere long a great turning to God from idols on the part of the multitudes who already have at least an elementary and intellectual knowledge of the Gospel of Christ. For the speedy coming of that day we wait, and work, and watch with a great hopefulness.

II. Ningpo, City and Prefecture.

By Rev. G. W. Sheppard.

The City and Prefecture of Ningpo, in the Province of Chekiang, covers an area of about 8,000 square miles, and has a population of about three millions. Its climate, soil,

and geographical features contribute to make the inhabitants relatively rich. The city is situated about fifteen miles from the coast, on a fine navigable river, and is a flourishing port. It was one of the five ports first opened by treaty in 1842.

In the following year missionary work was begun by D. J. Macgowan, M.D. of the American Baptist Mission, who was joined by the Rev. F. C. Lord in 1847, and the Rev. J. Goddard in 1849.

In 1844 the American Presbyterian work was founded by Dr. D. B. McCartee, and the first Presbytery organised in 1849.

In 1844 the Rev. C. Smith of the English Church Mission visited Ningpo hoping to begin work, but was compelled to retire on account of ill-health. In 1848, the Revs. E. H. Cobbold and W. A. Russell of the C. M. S. arrived and secured a house in the city, in the hall of which three years later, on Easter Day, the first two converts were baptised.

The English Baptist Mission sent the Rev. T. H. Hudson and Rev. W. Jarrom to Ningpo in 1845, but after a few years this society withdrew to other parts of China, though Mr. Hudson continued to work here till his death.

In 1856, Mr. Hudson Taylor began evangelistic work in Ningpo, and thus this may claim to have been the starting point of the wonderful work of the C. I. M. Several out-stations were established in the surrounding country, but the urgent claims of the Inland work has led the C. I. M. to use Ningpo latterly as a business centre, and the out-stations early established have been handed over to other Missions.

In 1864, the English United Methodist Mission sent the Rev. W. E. Fuller to this field. He was joined by the Rev. F. Galpin in 1868.

In 1894-5, a mission was founded by the Misses E. A. and L. M. Hopwood, who were subsequently joined by a number of other ladies, the work being known as the Christians' Mission.

It will thus be seen that there are six societies now occupying the Ningpo field. The following are a few of the principal items in the development of each, which will afford some idea of the present position.

The A. B. M. carries on Evangelistic work in the city and certain of the country districts and has now ten organised Churches and twenty preaching stations. Medical work was a feature from the commencement, and a hospital early founded and recently rebuilt, is one of its agencies. Boarding schools for boys and girls and seven days schools are maintained. The foreign staff comprised four ministers, a doctor, and four single ladies. There are thirty-eight Chinese workers, of whom three are ordained pastors. The Church members now number 647.

The A. P. M. has ten organised Churches besides ten regular preaching stations where groups of Christians exist. Church members number 1,228. There are seven ordained Chinese pastors, one licentiate, nine lay helpers, seven Biblewomen, and five students for the ministry. Boarding schools for boys and girls have been established, the former has been closed for a few years but is about to be re-opened, and the latter has eighty-seven students. There are eleven country day schools (mixed, for boys and girls) with an enrolment of 320.

The foreign staff consists of three ministers (married) and four single ladies.

The C. M. S. has three Churches in the city and twenty-two Churches and preaching stations in the country. Connected with these there are 1,091 baptised Christians, 555 of whom are communicants.

Educational work was begun early in the history of the Mission, boys and girls' day schools were established. From the former has developed the Trinity College which has now about a hundred students, all from Christian homes, and in which agents are being trained for all branches of the work of the Mission. In connection with this central institution there are a large number of elementary day schools from which the students for the college are largely derived. From the girls' day schools a girls' boarding school has grown, which last year had fifty-two pupils. Two elementary day schools for girls are also conducted in the city, with an aggregate of forty pupils.

Medical work was begun in 1886, and well appointed hospitals for men and women have been erected. The statistics for 1910 were, sixty beds, 575 in-patients, and 10,851 out-patients.

The foreign staff comprises four ordained missionaries, two doctors and eight single ladies. There are four ordained Chinese pastors, eleven catechists, and ten school-masters.

The C. I. M. Besides the business centre in Ningpo, the C. I. M. has still a small Church in the city with forty-five members. At Fenghua, also in this prefecture, there are four foreign missionaries and seven chapels, with sixty-two Christians.

The U. M. M. has three Churches in Ningpo and forty-three chapels and preaching stations in the country. There are 1,920 Church members connected with these. Medical work is carried on with men's and women's hospitals and dispensary on the foreign settlement. The statistics for last year being—382 in-patients. 5,893 out-patients. 139 Operations.

In educational work a boy's boarding school started by Rev. F. Galpin has grown into a college with 140 students. Five boys' day schools with an aggregate of 102 scholars, and a girls' day school with 30 scholars are conducted.

The foreign staff consists of three ministerial missionaries, one doctor, one educational missionary, one single lady. The Chinese staff comprises thirty-one pastors and evangelists, three Biblewomen, and fifty-five lay preachers.

The Christians' Mission has one Church in Ningpo and seventeen in the country. There are five schools connected with the mission including boys' and girls' boarding schools. The work is carried on by a number of foreign ladies and Chinese workers.

In the aggregate, it will be found that there are fifty foreign missionaries working in the Prefecture (not including missionaries' wives). There are 147 Churches and preaching chapels, with about 150 paid Chinese workers. The Church membership numbers upwards of 5,000.

Three of the societies have hospitals in Ningpo: five have boarding schools for boys: four have boarding schools for girls: and altogether there are about fifty elementary day schools.

Geographically the Churches are well distributed. The twelve churches in or approximate to the city each has a wide sphere for activity, but it is observed that the adherents of each are drawn from the whole area and not merely from the locality of the church.

In the country the work of the societies is much interwoven, and there can scarcely be said to be any geographical division of the field. A mutual understanding exists by which no new work will be opened within ten *li* of existing stations of other missions, nor within twenty *li* without mutual consent. Whilst thus, through the exigencies of opportunities, the territory has not been systematically mapped out, yet with such an abounding population around, there cannot be said to be any approach to overlapping. There are still numbers of large towns, and innumeberable villages where no regular Christian work is being done. It must be admitted that the Church membership is drawn almost entirely from the poorer

classes of the community. Moreover, each mission has to mourn a considerable proportion of merely nominal adherents. Nevertheless probably every one of the churches contains a number of earnest devout Christian souls. In recent years there has been a marked increase of fellowship between the Chinese Christians of the Ningpo Churches. Proposals have also been made for federation or amalgamation in medical and educational work, by means of which it is believed that the hospitals and boarding schools might be made much more efficient. Next to a great spiritual revival among the Christians which is being earnestly prayed for, perhaps the thing which would most of all strengthen the churches and make the evangelistic work more efficient, would be a Union institution for the training of pastors and evangelists.

III. Province of Chekiang.

By Rev. Alex. Miller.

Summary of Statistics collected for a Missionary map of Chekiang and presented at the Provincial Federation Council meeting, at Huchow on May 11, 1912. All the ten Missions at work in the Province supplied data, and generally speaking, the figures shew the Missionary force, chapels, etc. up to the end of 1911.

I. **The Missions are**: (1) American Baptist Mission: (2) American Presbyterian Mission: (3) Southern Presbyterian Mission: (4) Church Missionary Society: (5) London Missionary Society: (6) Southern Methodist Mission: (7) United Methodist Mission: (8) Christians' Mission: (9) Grace Mission: (10) China Inland Mission, including as an Associate Mission, the German China Alliance.

II. **Missionaries**—including Physicians, Educationalists, wives and single ladies number 313.

(1). All the missionaries are located in thirty fu or hsien cities with one exception.

(2). There are forty-six of the seventy-six hsien, ting or chow cities, without a resident Missionary.

(3). Sixteen fu or hsien cities have from two to four missionaries.

(4). Four such cities have from five to nine.

(5). Five have from ten to nineteen. (Wenchow, Taichow, Kashing, Chuki, Kinhwa).

(6). Two have just over twenty (Huchow, Shaohing).

(7). Two have over sixty (Hangchow, Ningpo).

NOTE.—(*a*) 126 Missionaries of the total 313 are in two cities (Hangchow, Ningpo).

(*b*) And ninety-five more are in other five cities (Huchow, Shaohing, Taichow, Wenchow, Kashing).

(*c*) Thus 221 of the 313 missionaries are in seven cities.

III. Chinese Workers, — including pastors, evangelists, teachers, medical assistants, colporteurs and Bible-women, total 1,416.

The general number for each of the prefectures is as follows: Wenchow 400: Ningpo 200: Taichow 170: Hangchow 130: Huchow 120: Shaohing 100: Chuchow 70: Kashing 60: Kinhwa 50: Chüchow 20: Yenchow 10.

IV. Communicants. Total 19,708. By prefectures, and in round numbers we have

1	over 4000	Wenchow	4600	Communicants
1	,, 3000	Ningpo	3800	,,
3	,, 2000	Taichow	2500	,,
		Huchow	2400	,,
		Shaohing	2300	,,
2	,, 1000	Hangchow	1200	,,
		Chuchow	1000	,,
2	,, 500	Kinhwa	750	,,
		Kashing	500	,,
1	,, 250	Chüchow	300	,,
1	,, 100	Yenchow	100	,,

NOTE: (*a*) 11,000 Communicants are in three prefectures (Wenchow, Ningpo, Taichow).

(*b*) 15,800 are in five prefectures (Wenchow, Ningpo, Taichow, Huchow, Shaohing).

(*c*) Thus leaving 3900 to be distributed over six of the eleven prefectures.

V. Chapels,—including churches, street chapels, and regular meeting places, total 896.

Reckoning by prefectures, and in round numbers, Wenchow has 300 chapels: Ningpo 100: Taichow 100: Shaohing 90: Huchow 80: Hangchow 50: Chuchow 50: Kinhwa 30: Kashing 20: Chüchow 10: Yenchow 10:

NOTE (*a*). All the seventy-six Hsiens, (including three tings and one chow) have at least one chapel: and with one or two exceptions all the hsien cities have a chapel.

(*b*) The early opened coast prefectures Wenchow, Ningpo and Taichow, have the greatest number of chapels—altogether over 500. Add to these Shaohing and Huchow, and 700 of the nearly 900 chapels are accounted for.

(*c*) The provincial capital—Hangchow, has sixteen chapels: while Ningpo City has fourteen: Huchow seven: Shaohing seven: and Wenchow six.

VI. Analysis of Statistics.—(Dec. 1911).

(1)	Missions in Chekiang	10
(2)	Missionaries	313
(3)	Chinese Workers	1416
(4)	Communicants	19,708
(5)	Chapels	896
(6)	High Schools in seven cities	17
(7)	Hospitals in eight cities	12

VII. A Conference Wall Map (9×8 feet) showing clearly the location of Missionaries, Chinese Workers, Communicants, Chapels, etc. will be loaned by the China

Inland Mission to Missionaries applying for the same to The Principal, Bible Training Institute, China Inland Mission, Hangchow.

Suggestions for next revision of the map will be welcomed by the writer of this report.

A reduction of this map, suitable for the making of a lantern-slide photograph is in preparation.

CHAPTER X.

A YEAR'S WORK IN A MISSION DISTRICT.

IN the preceding Chapter the statistical side of missionary occupation has been emphasized. The following report, which, it should be said, was not written for the Mission Year Book, gives an admirable picture of the kind of work that is being carried on, and furnishes a convincing reply to the question: is anything effective being done.

Sinminfu, Manchuria, is the centre of a large and fairly populous agricultural district, and is one of the Mission centres of the Irish Presbyterian Mission. The staff of missionaries consists of one clerical missionary and one medical missionary and his wife.

SINMINFU DISTRICT.

Report for 1911.

By Rev. J. Omelvena.

In common with all Manchuria we had plague for the first quarter of the year, revolution and panic for the last quarter,—both visitations happily very light, but a late and unfavourable sowing season and destructive, disastrous floods in the summer have left their heritage in scarcity of food, fuel and work: famine is at our doors, and till the next harvest season a great many of our people will have a hard struggle to keep soul and body together. In a time of such calamities, aggressive evangelistic work is more or less at a standstill, but on the other hand some of the many facets of Christianity are exhibited in peculiarly

appropriate settings:—(a) the Christian Heroism of the fearless physician fighting the deadly pestilence and following the Master's "I will come and heal him:" (b) Christian Charity,—"I have compassion on the multitude because they have nothing to eat: .... give ye them to eat" (c) Christian Truth and Liberty: "I am the Truth: ye shall know the Truth, and the Truth shall make you free."

Amid such terrors, alarms and disasters our ordinary mission work was never quite suspended. Pastor Wen has been preaching, itinerating, and shepherding the various churches: the usual autumn journey round the outstations could not be undertaken owing to the outbreak of brigandage, this outbreak being the result of the bad harvest and the withdrawal of the troops to protect the Court at Peking. For the same reason the annual examination and baptism of enquirers, usually taking place at this season, were not held this year. We have, however, an unusually large catechumen roll, and many new enquirers have come into our church within the last three months.

Elder Tung, for over twelve years a faithful evangelist in this district, was unanimously called by last Synod to be one of the two native missionaries to the large unevangelized northern province. The Synod ordained Pastor Tung in Hsinmintun Church, and we took advantage of the presence of so many able pastors to have a special evangelistic effort: the Prefect, military officers, government officials, teachers and students attended in large numbers, and the raison d'etre of missions was set before them in pleasing literary form.

Five other evangelists are students in the Theological Hall and so are preparing for future service as pastors. The junior evangelists are on the whole an earnest, studious and effective body of workers. In two groups of four each, the evangelists in two distinct sections have combined in a forward evangelistic movement and have themselves drawn up maps, with a view to carrying the gospel to every village

and hamlet: they have scattered the seed by preaching, Bible and Gospel selling, and tract distribution: and thanks to the British and Foreign Bible Society, the London Religious Tract Society, and Mr. Blackstone's Free Distribution grant, nearly every family in their districts has some portion of the Word of Life in the home.

A 'Carry-your-Bible' League was initiated on Christmas Day, and already over 300 members (including many of the pupils at our two schools) have promised to carry their Testaments about with them everywhere, to read a portion every day and to present copies of the Scriptures to others as opportunity offers.

As regards moral tone, discipline, and work done, this has been the best year in the history of our Boy's School. At the end of last year twelve of our boys passed the entrance examination of Moukden Arts College: eight of these were unable to proceed to Moukden, some because they were under age; others because they were unable to provide the fees and food money. Two of the three entrance bursaries offered by the College for competition were awarded to our boys. This year's results of the same examination are not yet published: but seven of the students have just been declared successful in the examination for entrance to the newly established Moukden Medical College: three others are studying medicine in Peking: six others are teachers in secondary schools in various large centres: three have definitely declared their intention to enter for the Christian ministry.

Our Girls' School had fifty-three on the roll, forty of whom were boarders: four of the elder girls taught schools in their own villages this year: seven passed an entrance examination, and are now entered on a four years' course of training in Moukden Women's Hospital, the four pupil teachers, to whom the school is largely indebted for its good repute, have finished their course this year, and various places are asking for their services as teachers: five others are entering the pupil teachers' class when the school opens. The

great fault found with these girls is that they are so keen in their studies as to injure their health. A specimen of the Scripture examination questions which the seniors tackled at the end of the session will show something of their calibre (1) Give some general idea of life either in Tarsus or Corinth in Paul's time (2) Give a probable outline of Saul's education up to the time of Stephen's death. (3) Discuss the separation of Paul and Barnabas; what evidence can you produce that there was no latent enmity or estrangement *after* the separation? (4) Briefly state the time, place, and probable reason for the writing of each of Paul's epistles. (5) Draw a map of Paul's third missionary journey. (6) Explain:—Jupiter, Mercury, Diana, Stoic, Epicurean. (7) Give the reason for writing, and analysis of, the Epistle to Philemon, etc., etc. Last year the course was on our Lord's life: this year it was Paul's life.

A large and influential section of our community has, up to the present, been almost untouched by our work, viz, the merchant, official, and student class. Through the generous donation of a Scottish elder the salary of a suitable evangelist is assured for special work among this class, and a trusty and tried friend, and Irish elder, has once more stepped forward and provided the means to furnish a reading room, and buy the books and papers likely to attract and appeal to such a critical constituency.

Thus we are hoping to launch out farther into the deep, and may we have the draught for which we all hope and pray.

CHAPTER XI.

PREACHING AS A MISSION AGENCY.

The following papers have been elicited from a number of representative missionaries in response to questions on the subject of *Street Chapel and Open Air Preaching*. The Editor's questions were:

To what extent is it now carried on by foreign missionaries or Chinese pastors?

What is its present value in relation to other forms of work and changed conditions?

Where it has been discontinued, what has taken its place?

1. Rev. Hope Moncrieff.

English Presbyterian Mission, Formosa.

Educational, Medical, and Literary Institutions are means of revealing the love of God, which the Church of Christ not only ought, but must continue to use. At the same time many feel that there is a lack of proportion. The work of direct Evangelism is not receiving a sufficiently prominent place. There are a few who think that the Foreigners' share in this department is well-nigh accomplished, and that henceforth China can only be effectively evangelized by her own people. Others however, and I think they are many, feel that the missionary seen in the old fashioned pictures, standing under a banyan tree with open Bible and outstretched hand, speaking to a group of heathen, represents a type as much needed to-day as ever before. The only change in the picture now would be that

a Chinese preacher stands by his side. The missionary is needed to associate as guide, connsellor, friend, and specially as fellow-worker with the Chinese Preacher. The latter needs to be led, and encouraged, and helped; and the amount of activity shewn by the average Chinaman, will be in proportion to that of the Foreign worker. Not merely superintendents, or directors are required; peripatetic men of business, as it were, who tour round the stations; but missionaries who will go out with the Chinese preacher into the homes and villages of the people to declare the message of life. Moreover the need of the present time is for men who can give their whole time to Evangelistic work. It cannot be adequately or efficiently carried on by men whose minds are engrossed with teaching in, and planning for the efficiency of, an educational institution.

It is to be regretted that in some quarters direct Evangelism is not prosecuted with that enthusiasm which would indicate profound belief in its value. In some quarters it even comes in for a considerable share of criticism. Let it be remembered however that no one who has not engaged in the work of preaching to the heathen, is qualified to pass judgment on the value of such work. The man who is qualified to speak is the man who has given direct Evangelism a fair trial; who has spent upon it physical, mental and nervous energy; who has given his whole mind and heart to it for a period of at least ten years; who during that time has steeped his mind in the language of the people, their history, their literature; has mixed with the people, and been ever on the outlook for illustrations, proverbs and popular sayings, and for ways in which truth can be conveyed to heathen minds; has studied how to interest a heathen audience, and the times and seasons when the minds and bodies of the people are likely to be at leisure to listen; who has preached on the streets, in cottages, in villages, under green trees, at temple doors, inns, and stalls; has held lantern services; has used pictures and diagrams to illustrate truth. I do not think it

would be easy to find missionaries of this type who do not believe in the value of direct Evangelism.

The apparent lack of success, as compared with the amount of energy expended, is sometimes the ground of a critical attitude. But are we in harmony with the Divine purpose when we aim at success? Furthermore, are we to be surprised if the preaching of the Gospel is not followed by success? Visible success may follow. Its absence however is no proof that the Lord is not sealing the work of His servant with the richest blessing. The successful preacher is the man who knows his message is reaching the hearts of men whether they welcome it or not. After all however, few, who have had experience, will be prepared to admit that Evangelistic work is not successful. The late Bishop Hoare said, "Is it not the case that the preaching of the Gospel is.....apparently fruitless?. ..... I would emphasize the word apparently, for after considerable experience I am convinced that appearances are deceptive." He concludes that the real progress of Christianity has more to do with "the foolishness of preaching" than some are prepared to believe.

It seems to us there is need at the present time for the Churches to call a halt and examine their relation to Evangelistic work. In some Missions well-nigh the whole staff is absorbed in Educational and administrative work. If our work is to be built on the foundation of the Apostles and Prophets, we must have a far larger proportion of men for direct Evangelism. A levelling up of the forces is required. So long as there are as few men as at present giving themselves to this stupendously important work, it is not to be wondered at if the results are small. Due respect must be had for the claims of all other branches of work; but direct Evangelism *must not* and *cannot* be neglected. I think the aim of the Missionary Societies ought to be one Missionary Evangelist for every fifteen or twenty Chinese workers. The Foreigner has a great work to do as Evangelist. Let him unite with the Chinese

Preacher, and let the two together go forth in the work of direct Evangelism, each supplying the deficiencies of the other, and let our Missions insist that a right proportion of men be set apart for this work, and the power of preaching will be felt, and be blessed even more than it has ever been.

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2. Rev. A. A. Fulton, D.D.

American Presbyterian Mission, Canton.

Chapels and open air preaching are army and navy to every leader in evangelistic work. They are indispensable agencies, and should be brought to the highest degree of efficiency. The chapel should be neat and attractive, with well furnished rooms for personal work. The most important part of the chapel is the preacher. If he is an old style, perfunctory exhorter, he may draw his salary, but he will not draw much besides. Open air preaching conduces to effective preaching. The men meet all kinds of people, and acquire self-restraint, and learn how to reply to questions by disputatious and irritable men. I have thirty chapels under my care. At least 50,000 persons hear the Gospel every year in these preaching halls. They are located chiefly in market towns. Street preaching in a large city is seldom fruitful. The reason is the audience is never the same. In the large cities the churches should reach the people largely through the Sunday services and by personal work of the members, and the church should be thoroughly furnished as well as the preacher. In the market towns the same people come to the chapel, and the preacher makes their acquaintance, and the Gospel reaches the villages. Each of my thirty preachers gives time to village work, and makes a monthly report as to number of villages reached. By their combined efforts more than 2,000 villages are reached every year. This work should be carried on every day when the market is

not held, and should be restricted to villages within three or four miles of that centre. Tens of thousands are yearly reached in these open air services. Where possible, three or four preachers should combine for mutual work in their respective fields. Twice a year we gather in companies for work in different centres, dividing into bands of two, and reaching all villages in a centre, and then go to another market to continue the work, meeting in the evening for a union service. We distribute thousands of leaflets and tracts, giving to those who are interested, and making a particular point to see the teacher in every village. We ought to open 500 preaching halls every year until every market, and every prominent centre is occupied. With Training Schools now established we should be able to supply 500 men every year. Put a neat chapel in every market town, and keep hammering at villages with good preachers, and not five decades will pass before idols will be found only in museums.

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3. Rev. H. R. Wells.

London Mission, Hongkong.

There is a feeling that perhaps there is less evangelisation carried on now than in former days, and so far as missionaries and native pastors are concerned, this is probably true. So many details of work have accumulated in connection with the missions and churches, so many societies make their appeals and proposals to the churches, that time and energy are taken up with these rather than with preaching to the heathen.

Educational work has appealed more and more to the missionaries and pastoral work increases in the hands of the pastors and even in those of evangelists, so that direct evangelism necessarily suffers.

Of course the whole problem is changed now that there are so many Christian communities that need shepherding and attention.

Evangelisation is, however, by no means a dead letter. There is continuous street preaching by evangelists and much work in villages, the latter done not by set addresses, but by conversational methods.

For some years past voluntary workers have carried on street preaching in Hongkong and country places, and just now there are proposals for an evangelisation society to the Kwangtung Province, and a society for evangelising the military forces is now being established.

It seems that the prospects for evangelism will become brighter as the church grows stronger and more able to bear its own burdens, and it will doubtless press on to win China for Christ. There are signs of this even now amongst the revolutionists. True they are excessively coloured with political and social ideas, but they will come through this stage and preach the full Gospel when they understand it fully.

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4. Rev. G. G. Warren.

Wesleyan Missionary Society, Changsha.

Very much less street preaching is being done by the missionaries to-day than was done by them up to some fifteen or twenty years ago. The chief reason for this lies in the blessing God gave to the preaching of years ago. Preaching led to conversions; increased membership meant increased educational work of every kind, and much of that educational work can only be done by missionaries or the most talented Chinese members. It would be useless having schools aiming at the training of preachers or teachers, doctors or writers, and not staffing the schools with the very best men that can be got.

Nevertheless, if all the talent of the Church in China be drafted into this departmental work, there will be a serious loss to the Church. There will be loss even if statistics for many a year show constant increase and growth. No statistics will be published of what might have been, but

very few would be found to challenge the statement that a church without great preachers might have been better in every way if it had had great preachers.

Let there be no misunderstanding: I do not want to belittle the work of teaching and healing; still less do I wish to lower the standard of workers in these good works of the Church of China. Nor do I forget that much preaching is actually done in our schools and listened to by the patients in our hospitals—in both cases under very favourable circumstances.

What I am afraid of is a belittling of the work of preaching. I believe there is a real danger of our most highly educated and richly gifted members harbouring a sort of feeling that mere preaching is "beneath" them. No man will ever harbour such a feeling without loss—loss to himself and to the church with which he is connected.

As we who now labour in China look back on our Home training, it would be hard for us to imagine what it would have been—how immeasurably poorer and smaller, but for the part borne in that training by preachers.

I must acknowledge to a feeling of jealousy when I hear the Church of Christ compared to a bicycle or carriage, one "wheel" of which is preaching, and another "wheel" teaching, of literature, or medicine. Such illustrations are never backed up by Scripture. When the Spirit of God came down at Pentecost, He rested on no man's head in the form of pen or pencil, of lancet or crayon. It was "tongues, parting asunder, like as of fire," that "sat upon each" of the hundred and twenty. Thereby teaching them and us that the first and supreme duty of the Christian Church is to glorify God, and its second—like unto its first—to witness to many.

Ought we not to expect preaching to play a part in our growing universities such as it plays in Cambridge and Oxford, and in the universities of other lands? Can we get preaching of the type needed, except from men who are trained in, who are fascinated with, street preaching—men

who are gripped by mighty texts and who thereby grip their audiences.

The first Convention of the Conference Evangelisation Committee at Hankow last year was a mighty demonstration of the possibilities of preaching. Would that the greatest missionary preacher who ever came to China had been in his former strength and able to join in it, rather than, as he was in his old age and affliction, unconscious even of the work that went on around him. Griffith John has done much by his tracts and books, by his translation work and by his gifts for education; but his greatest work was his preaching. Let us by example and by teaching do our best to fill the Chinese mind with an exalted view of preaching.

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5. Rev. C. N. Caldwell.

American Presbyterian Mission, Taichow, Kiangsu.

I do not think there is a great deal of Street Chapel and Open Air preaching done now, and more's the pity, as I do not think anything can ever entirely take the place of this form of Missionary endeavour. I believe that no matter what other forms of work engage the attention of the Missionary, he should always give some time to this form of the work, as the masses of the people will never get the Gospel, to my mind, in any other way. Of course all recognize, or I believe they do, that having a number of persons in regular classes where they can be taught the Truth regularly is the best form of work, but the other must always precede it. I do not believe that the conditions ever change to the extent of making it right to entirely do away with the chapel and open air preaching. I do not think that anything has ever taken its place, but other things have been supplemental. Some may think that other things have

taken its place but I think they are very much mistaken. The Chapel and open air preaching of course is a means to an end, namely to get people interested to the extent of getting them willing to give more earnest attention to the Gospel, in the classes for instruction, and afterward in the church itself. I myself spend the forenoons always, in good weather, in the open air work, preaching and selling books, preferably portions of Scripture; and the afternoons in the chapel work. I am in a new field however, and cannot get as yet the other forms of work, but hope to have them later, but never to the entire exclusion of the open air and chapel forms of work.

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6. Rev. T. N. Thompson.

American Presbyterian Mission, Tsining.

Seven years ago a missionary stated that the day of street chapel and open air preaching was past. "No longer does the countryman and city coolie stand open mouthed before the preaching hall; now must come the Museum and the Lecture Institute."

Two months ago, after an evening's preaching to a well-filled ordinary "street chapel," I recalled to him his remark and he simply said, "I was mistaken." The people had not changed but the chapel and its methods had changed. No longer did we have a small room on the street fitted up with rude benches, but a large well-lighted and well seated room, tastily fitted up where any gentleman might not be ashamed to be seen. Formerly the preaching had been done in the daytime. Novelty attracted. Now the evenings were utilized, when the men were at leisure. That sort of street chapel work is yet profitable and will be for many years to come. Every foreign missionary or native pastor who neglects this sort of work is missing a wonderful chance to proclaim Christ before a waiting people.

Open air preaching on markets, etc., has never appealed so much to me as the chapel work, although I have spent many a day preaching on the crowded markets and it is a remarkable fact that the large country work of our very extensive field here has sprung up almost entirely along the great roads and near the market towns, where for twenty years both foreigners and Chinese evangelists have preached faithfully and earnestly upon the open streets.

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7. Rev. Hunter Corbett, D.D.

American Presbyterian Mission, Chefoo.

One of the first converts baptized at Chefoo was an educated man who heard the Gospel for the first time preached on the streets of his native city.

From that day he lived a changed life. During the remaining twenty years of his life many were brought to a saving knowledge of the truth through his preaching. In 1865 a street chapel was opened at Chefoo where daily preaching continues to this day.

In 1870 a stranger from the interior spent an hour in this chapel. A few weeks later the story he told in his home village of what he had heard and the tracts he received awakened a desire to know more. A work began which has thus far led to the organization of nine churches, largely self-supporting. Each has its own house of worship and school. Fifteen years ago a reading room and small museum were added to the Chefoo street chapel. Since then yearly visitors who have heard the Gospel there have average from seventy-six to ninety-six thousand. As the result of this work there are many faithful Christians, and in the inland towns and villages men are found more friendly and willing to listen than before.

During the year 1910, 209,445 visitors, including officials, students, soldiers, pilgrims and all classes heard

the Gospel preached at the Tsinanfu Institute where missionaries assisted by well-trained Chinese assistants preach daily.

The effective evangelistic and educational work carried on there is exerting a powerful influence widely felt.

Open air preaching at markets and wherever people are found is meeting with encouraging results in Shantung province.

The missionaries and Chinese who engage in this work should believe in it with all their hearts and spare no pains to thoroughly qualify themselves to speak with power; using language and illustrations which all can understand and will compel attention. That Christ is the living and only Saviour, and all who truly believe will live changed lives and have hope, peace and joy in their hearts, must be urged with an earnestness and love which none can forget.

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8. Rev. F. Harmon.

English Baptist Mission, Tsinanfu.

In the summer of 1910 an Evangelist hall 'Pu Tau T'ang,' erected for the purpose of street chapel preaching, was opened by the English Baptist Mission in the West Suburb, the most populous part of the city of Tsinanfu. From the very outset it met with favour from the people, especially those of the shopkeeping and artisan classes, and, except on very rare occasions, the hall has always been full while preaching was going on, and frequently so full that numbers stood in the aisle to listen.

That is the state of things up to the present, and of the fifty odd additions to the Union Church here during the year 1911, considerably more than half may be reckoned as the result of the preaching, etc., in the two halls, the one already mentioned, and another which has been worked for

many years by the A. P. M. inside the South gate of the city.

In the 'Pu Tau T'ang' regular preaching commences every evening about 6.30 and is carried on till 9.50, concluding with a brief worship to which listeners are invited to remain.

The Hall Premises. Its position important: must be where the people are, yet sufficiently retired from the noise and bustle of the street: do *not* hire a shop front and preach there. The 'Pu Tau T'ang' has a frontage to the street which is used to hang attractive pictures, as a reading room and a place where books may be purchased. Beyond this room there is an open courtyard some twenty feet deep, and the door of the hall opens out of that. At the further end of the hall a door opens into a guest room. The rooms for the evangelist in charge and the caretaker are detached and lie further back.

The Hall Furnishing. Should be bright and attractive as well as in some particulars educative. It should be well lit. The walls should have diagrams, pictures, etc., and immediately behind the rostrum a large map of the world should be hung which could be seen in outline from the other end of the hall. No preaching hall should be without such a map which is of enormous value for reference and illustration while preaching.

Large texts from both the Scriptures and Chinese Classics should also find a place on the walls. They look best when hung horizontally, and well up above the other diagrams and pictures.

The Preaching one must speak of with some reserve of course. It is the very heart of the matter, and experience leads the writer to think that:

1. The addresses should be short, not more than half an hour at the most, and better if they do not exceed twenty minutes. (There are some exceptional preachers to

whom this will not apply: are they numerous?) In my judgment what has done most to kill hall preaching is the interminable length and consequent diffuseness and dullness of the addresses.

2. The address should open brightly, deepening to earnestness as it proceeds, commencing preferably with some current event or striking idea taken from nature or human experience and leading up to the spiritual theme to be treated and enforced. Classics should be quoted sparingly, and the quoter should make sure of his ground.

3. It follows from the above that several speakers should be heard in the course of the evening: let them follow one another with very brief intervals which should be utilized in bringing the public services to the notice of the people, and selling to the audience copies of the Gospels and well chosen tracts.

4. Do not allow the platform to be occupied by very ignorant men, and especially see to it that while the truth is presented in clear terms, its attractiveness and force are not nullified by the use of offensive expressions and violent denunciations of beliefs other than those distinctively Christian. Speak the truth in love. Let your teaching be very largely constructive.

5. Regularity is greatly to be desired. If possible, the foreigner should speak regularly at the same hour each day, and so with other preachers, especially the evangelist in charge. Most preachers have certain notes which they strike with more or less persistence, and which their audiences come to recognize and expect. It is reasonable that the oft-repeated truth should in time gain a firm lodgment in the memories and hearts of attentive and appreciative hearers.

The Staff Have at least one trained evangelist residing on the hall premises. If possible, let him be a married man and make it as easy as possible for him to have his wife and family living with him. He should be a man with a kind, courteous manner, slow to anger or to take

offence. He should be reinforced by a good Christian man to act as caretaker, who need not necessarily take part in preaching but should be ready to talk about Christianity, and above all, be pleasant and sociable with all comers. Instructed and gifted Church members will be glad to help in such a work.

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9. Rev. J. Goforth.

Canadian Presbyterian Mission, Changtefu.

Institutional work and the holding of classes, along with the looking after the churches largely absorbs the missionary's time and the more aggressive phase of evangelism such as open air and street chapel preaching is becoming more and more neglected. Valuable as all the others are, they cannot take the place of the aggressive preaching. At the present time in China, we believe that the paramount need is evangelism of the most pronounced type is which the missionary leads. This we hold for several reasons.

First, Since 1900 all classes have been unusually accessible. When God opens a door, if that providential indication is not appreciated, it may be closed again.

Second, The best: yes I very much doubt if even half of the best result is got from the Chinese worker when the missionary is not aggressively leading. Example is infectious. Besides, the Chinese worker can rarely ever secure a tithe of the audience which can be secured when the foreigner is on hand.

Third, It is the best thing that ever happened to any missonary that he learns to speak to crowds by speaking to crowds. His most apt phraseology will be culled from the Chinese preachers as he listens. We have all heard discouraging remarks as to the possibility of the foreign missionary ever being of much use in direct soul saving. I have for over twenty years refrained from speaking out

against such remarks though I have from the beginning of my course in China believed them to be dishonouring to God and the Holy Spirit.

The ordinary missionary can, if faithful, become an effective speaker to the crowds. Assuredly not all the advantages are on the side of the Chinese worker. The need of the hour is the active combination of both in the street chapel and the open air. I have often seen missionaries who were not fluent speakers hold the crowds as well as some of the best Chinese workers. I once over-heard several Chinese workers say of a certain missionary that conviction was evident in the crowd every time he gave an address. After over twenty years of intense experience, let me say to the young missionary, "Join up our Chinese brother in aggressive evangelism without any hesitation, for your prospects are as bright as the promises of God."

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10. Rev. A. King.

London Mission, Tientsin.

During the past thirty years the four Missions working in Tientsin—the American Board, the English United Methodist, the London Mission, and, the Methodist Episcopal Mission—have had each one or more Preaching Halls open daily for evangelistic work in the different parts of the city.

The work of preaching has for the most part been done by Chinese evangelists. The foreign missionaries have always paid frequent visits to the Chapels and helped in the work. The work of street preaching has never been discontinued although the Missions now give most of their efforts to evening services, which in the winter months are very successful—the halls being as a rule well filled with listeners.

Still my impression is that Street Chapels in Tientsin do not attract crowds of hearers in the way they did twenty

or thirty years ago, unless there is some special attraction in the way of science lectures, etc., to excite interest.

The (Independent) Chinese Christian Church, started a year ago with its (comparatively) highly paid Chinese pastor, confines its evangelistic efforts to evening meetings, and seeks in particular to win students from the High Schools and in this work it has been wonderfully successful so far.

Open Air Preaching has been at times attempted in Tientsin by Chinese Christians, but only in a spasmodic way and the city police were suspicious of the crowds and interfered with the preachers.

But in recent years some of the foreign teachers in the Anglo-Chinese College have gone with a few of the Christian students to the villages near Tientsin and conducted open air meetings every Sunday afternoon. They report great encouragement in this work, and in some of the villages expect to open regular preaching halls.

I have no hesitation in saying that as the Chinese Christian Church enters more into its inheritance, Street Chapel preaching will become a distinguishing feature of evangelistic work in China. The Chinese have the gift of speech, and with the added gift of the Holy Spirit what may we not expect in the coming days.

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11. Rev. A. Lutley.

China Inland Mission, Chaocheng, Shansi.

We have more street chapels now than formerly in Shansi, and I think this form of work is being prosecuted more regularly than in former years. Most of the preaching, however, is carried on by the Chinese evangelists, the missionary paying a short visit to the chapel each day or several times a week as circumstances permit. Open air preaching at markets and fairs and in the towns and villages is also being carried on by the Christians and

Chinese evangelists. In connection with the Hungtung Bible Training School, and the Intermediate School, several bands go out on Sundays and at other times to preach on the street or in the surrounding villages. Mr. Trudinger, assisted by several evangelists and a number of voluntary workers, carries on systematic preaching in the towns and villages throughout the Kiangchow Yi-cheng district. In other districts also large annual fairs are visited, and preaching is carried on in a tent.

As a result of the removal of prejudice, and the fact that many of the people have some knowledge of the truth, it is believed that these forms of work will be far more fruitful in definite results than in the past.

The Christians connected with several churches in this district have established a Chinese Evangelization Society which is controlled and financed by themselves. They send out ten men, two by two, to preach the Gospel in the surrounding towns and villages.

On account of the increasing claims upon their time and strength for the instruction of the Christians and oversight of the Church, the missionaries with few exceptions give less time to these forms of Mission activity than formerly. This does not mean, however, that less of this work is being done, but simply that there is a natural, necessary, division of labour, the Chinese Evangelist taking up this work for which he is more fitted, the missionary on his part encouraging and assisting him when practicable.

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12. Rev. J. Carson.

Irish Presbyterian Mission, Newchwang.

"Go ye into all the world and preach the Gospel to every creature." These words embody the commission of our risen Lord to His Church. And herein lies a striking contrast to the principle and practice of the Confucian School as contained in the dictum "If a man does not

know to come for instruction, it is no part of the duty of the teacher to go to him."

The advantages connected with the street chapel as a medium of disseminating the truth are many and obvious. In the first place, its ever welcome doors are open to all who hunger and thirst after righteousness.

"He that doeth the truth, cometh to the light;" and it is well that he should know that there is a fixed time and place, in such a city and in such a street where he can come and not be disappointed. Many, if not most, Chinese will come to the chapel who could not be induced to visit the missionary in his own home.

I was struck with what passed between a Chinaman and myself only a few days ago. I was walking towards the railway station when my attention was attracted by the quick step of a person who had overtaken me. On turning round he accosted me with the question, "Aren't you Mr. So and So?" "Yes, that is my name. How do you know me?" "I have heard you preach in the chapel in the city of Kaichow." "What do you think of the Christian doctrine?" "It is good, so good, in fact, that I never miss an opportunity when in the city of going to the chapel and hearing more of it after I have done my marketing."

Take another illustration. In the city of Fuchou, from which I returned last week, I found in the inquirers' roll the name of a certain Mr. Chi. On inquiring into his case, where he first heard the doctrine, etc., he informed me that it was in a chapel in the north, 1,500 *li* away from the city just mentioned. A striking coincidence, in this connection, is that twelve years ago, another man, a Mr. Niu, who had heard the Gospel in the same chapel in the same town (Kuankai), became an inquirer, and was eventually baptized by me, together with his brother, a Buddhist priest, whom he was instrumental in leading to the truth. All three belonged, originally, to Fuchou.

Humanly speaking, these men owe their knowledge of the truth, and I hope their salvation, to that chapel, and the faithful agent who there represents the cause.

Again, the Street Chapel furnishes an indispensable opportunity for acquiring a knowledge of the Chinese language, which the young missionary stands most in need of. By following closely, note-book in hand, the Chinese speaker or speakers, he will soon acquire an enviable knowledge of the colloquial, and by daily practice, an easy fluency and ready utterance which otherwise would be impossible.

Parenthetically, it may be said, that the presence of the foreigner is much needed in the "Gospel-hall." He is still more or less of an "attractive" personality; his presence is needed to encourage and stimulate the native brother, to show not merely our sympathy, but our complete identification with him in a common concern for the spiritual welfare of the hearer.

A modification of method is often necessary to meet local requirements. As, for instance, in market-towns, the hall is only open on market-days. But at sunset when the business houses close the chapel opens. Then in the twilight one and another drops in, and I have seen very respectable men steal up to the window to hear the words of life.

But, as "imitation is the sincerest form of flattery," we may infer from what the Chinese officials and gentry are now doing the value they set upon the street chapel as a propagating agency. All over the province they are establishing "Preaching Halls" and taxing the people for their support. The Gospel, therefore, is telling, or no such effort would be made to counteract it—if that be the object. In the city of Kaichow, already mentioned, an overture was actually made by "the opposition" to our energetic and popular evangelist to join forces so that there might be an interchange of services in the respective halls.

Some may be of the opinion that the direct results of Street Chapel preaching are not commensurate to the men and money expended, and may be inclined to try other methods. Methods are open to revision, to expansion and extension. True it is that many classes are not reached by this means. But still, we humbly submit, that as an evangelizing agency it holds the field, The time has surely come for the Church of Christ to address herself to the classes referred to—to officials and gentry, to the army and navy, to the literati, to merchants, to sailors and students—by men specially qualified.

Are we justified in applying "numbers" as the criterion of success? Is not quality of infinitely more worth than quantity? Look at the example of our Lord, the first and greatest Missionary, and the meagre results that followed His word and works. "Then I said I have laboured in vain; I have spent my strength for naught and in vain; yet surely my judgment is with the Lord, and my work with my God." In this blessed work in which we are engaged is it not a law of the kingdom that "one soweth and another reapeth?" Be it ours to sow the seed, and sow beside all waters. In due time we shall reap, if we faint not—when he that soweth and he that reapeth shall rejoice together.

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13. Rev. T. C. Fulton.

Irish Presbyterian Mission, Moukden.

So far as Moukden, East and West, are concerned, chapel preaching goes on as before, and where it is properly conducted, I have as much faith in it as ever. Of course the old style will not do now, and if evangelists don't adapt themselves to the new times they are wasting their time and energies, and wearying their audiences to no purpose. It is strong, positive preaching that is required now, with a constant fitting of the Gospel into the needs and current questions of the hour.

As for direct results, Pastor Wang here says that the membership is now recruited chiefly in two ways—first, members speak to their friends and acquaintances privately, and after they get them interested in the Gospel to some extent, they bring them to the public preaching in the chapel, and if the interest continues, then they become recognised catechumens, and attend evening worship and the catechumens' class.

The second way is for men to stray into the chapels themselves, and when interested they make themselves known to the local evangelist, and become regular catechumens. The former is the larger class.

I am not aware of any place where street and chapel preaching has been abandoned so I can't answer the question as to what has been put in its place.

For years I have longed for the opportunity to go personally with one or two evangelists and preach in every village throughout all my district. The province is not half evangelised. The villages are practically untouched.

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14. Rev. A. R. Crawford.

Irish Presbyterian Mission, Kwangchengtze.

I have had some experience of Street Chapel Preaching, but little of Open-Air Preaching.

As to the **extent** of the former, I find that in the larger market towns there is preaching only on market days. In some cases deacons or others help the evangelist in the preaching. In a good many places, however, the Chapel is not suitably situated, and none of this form of work is done. Even in the larger places, I am afraid it is only fitfully carried on. At the residential centre, it needs the foreigner's constant supervision and participation in the preaching to keep the Chinese workers up to the mark.

As to **method,** I think singing is still the best and perhaps only method of drawing an audience. One method

I have found helpful is to choose a suitable tract, take a quantity of this particular one and as soon as the audience gathers, give one to each; an evangelist is invited to read it out, and this is made the subject of the preaching for each one who takes part. The tract is naturally carried home and the lesson has some chance of being remembered.

As to **results,** I remember that in Kirin we had a good many directly brought in by Chapel preaching who afterwards presented themselves for baptism. In Chinchow there was one student evangelist who, in addition to preaching, had a method which was very fruitful. He would sit in the Chapel when it was empty and get into conversation with one and another who happened to look in at the open door. He got a great many to enter their names and become believers by this method. It is very necessary to have a suitably situated room, which is also an attractive one, where those who are interested can be taken for conversation. I remember, speaking of results, the case of a man and his son, who were greatly struck by hearing in the chapel that Jesus had brought a man to life again who was dead, and immediately went to our Christian book-shop to buy New Testaments. This man was baptized and became a very staunch Christian.

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15. Rev. J. Keers.

Irish Presbyterian Mission, Chinchow.

For some years I have had very little experience of this kind of work. I have felt my hands so full, and other work for which I was better suited so pressing, that I have not personally given much attention to chapel preaching but left it entirely in the hands of the native preacher. To what extent it is now a means of reaching "the man on the street" would be a difficult question for me to answer. I would like to have the opinion of the preachers themselves. Probably the number brought in directly by this

agency are few, but it seems to me there are two other uses which should not be overlooked. (1) It is a daily public testimony to the fact of our existence. (2) The reflex influence on the preachers and on the church that supplies preachers (for they are not all paid agents, by any means). Perhaps when we take into consideration the value of these two important results of Street Chapel preaching, even though very few should be brought into the church by this means, it might be wise to continue this form of public witness bearing for the sake of the young Church. Undoubtedly the Church that will not witness for Christ in this or some other similar way, is likely to grow cold in its love to the Master.

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16. Rev. W. H. Gillespie.

Irish Presbyterian Mission, Kirin.

The general question as it is stated led me to expect that the questions asked would discriminate between Street Chapel Preaching and Open Air Preaching. But there I was disappointed. Were I dealing with the matter, I should lay some stress on the distinction. For my own experience has been that Street Chapel work is sometimes encouraging and sometimes very much the other way. There are times when I have found it so hard to get an audience there that I had almost given up in despair. But generally I have found that when you can't get people to come into the Chapel, and you go out and preach on the street or in some open space, where you can be seen and heard without disturbing the traffic, the people gather round at once. It is difficult to answer the first question except in the most general way. In large cities there is Street Chapel preaching generally every day. In smaller market towns on market days, while open-air preaching is generally carried on by the booksellers, mainly following the markets.

2. The fact that the Chinese Government is now in many places opening preaching halls like ours for preaching the Gospel of Patriotism is some proof that in the present changing conditions they themselves feel that our method is of some avail. At the same time I would draw attention to the fact that other methods are necessary to supplement this, for it is noteworthy that only a certain class of the Chinese people are attracted to our Chapels or open-air preaching.

3. I don't know anything of its being discontinued. But I have found that one other method has been helpful, viz., cottage meetings. In Kuan I used to devote our forenoons in the week to these, getting the member to whose house I was going, to invite his friends and neighbours in, and while my wife was here she used to accompany me and we sometimes got quite a crowd of women.

4. Yes, I have known cases, but not many, that were not helped before they were baptized by older members in the place. The initial impulse is mostly due to the preaching.

CHAPTER XII.

1. THE MISSIONARY WORK OF THE CHURCH OF ENGLAND IN CHINA.

By the Rt. Rev. H. J. Molony, D.D., Ningpo.

The Church of England began its work in China with the sending out of a Chaplain to Hong Kong by the Society for the Propagation of the Gospel in 1843, and the sending out of a party of missionaries to Shanghai by the Church Missionary Society in 1845. So early as 1849 the first Bishop of Victoria, Hong Kong, was appointed, the Rev. Geo. Smith, one of the Pioneer Missionaries of the C.M.S. being chosen.

Growth. It is not possible in this article to review the history of the Church of England Missions in China, but it may be useful to record the growth of half a century and to state when each Bishopric was established. In 1860 there were six missionaries of the Church of England in China; three at Ningpo, two at Shanghai, and one at Foochow. Besides these there was Mr. Stanton, the Chaplain at Hongkong, whose energetic work had not only led to the erection of St. John's Cathedral, but also to the founding of St. Paul's College for the training of Chinese Catechists and Teachers. Fifty years later (1910) the Church of England in China has a total foreign staff of 450 missionaries, with 8 Bishops, whilst 78 Mission Stations have been established.

The first Bishop of Victoria had the oversight of all the Church of England Missions in China. In 1872 the part of China north of Lat. 28 was cut off and became the Diocese of North China, Bishop Russell living at Ningpo. This was again divided in 1880, the six northern provinces being put under Bishop Scott of Peking, and taking the old title,

the rest becoming the Diocese of Mid-China under Bishop Moule, who was one of the six missionaries spoken of already as in China in 1860. Mid-China was subdivided again on the formation of the Diocese of W. China in 1895; and Mid-China was renamed Chekiang when in 1908 an agreement was made with the Bishops of the American Church, who had long worked in the Yangtze Valley, recognizing their jurisdiction over all Chinese Christians of the Anglican Communion in the Mid-China area except Chekiang. Meanwhile North China had given up the Province of Shantung to form a new Diocese in 1903, and Victoria had been relieved of the oversight of the large work in Fuhkien in 1906. Two new Dioceses were formed in 1909, that of Honan being taken out of N. China, the Canadian Church appointing a Bishop and establishing a Mission there; while in the same year parts of Kwangsi and Hunan were taken from the still very large Diocese of Victoria and formed into a new jurisdiction. There are now therefore eight Dioceses of the English Church in China.

Organization. In most of the Dioceses there is a deliberative body to assist the Bishop in managing the affairs of the Church or Mission. In the older Dioceses this takes the form of a Synod in which all clergy, foreign and Chinese sit, and also delegates representing the parishes and the various branches of lay work, catechists, schoolmasters, and doctors. The authority of the Bishop is thus constitutionally limited, and not only the Presbytery but also the Laity have a real voice in Diocesan affairs.

The English and American Bishops in China have had several meetings in past years, but in 1909 there was a representative Conference of Clergy and laymen from all the Dioceses in China, who sat with the Bishops and drew up a scheme for the formation of a General Synod of the Anglican Church in China. This scheme was sent to the Dioceses for consideration, and it may fairly be said that the replies have been so favourable that there can be little

doubt that when the next conference meets in the spring of 1912 the Constitution for this General Synod will be adopted, and so the Dioceses established by the Churches of England, America, and Canada, will become the Dioceses of one Chinese Church. This Church will then obtain a recognition of autonomy from the Churches which worked for its formation.

The Chinese Ministry. From the beginning of their missions the Churches of England and America have set themselves to train a Native Ministry. St. Paul's College, Hong Kong was established for this purpose. Not much, however, was done for many years, and this part of its work waited to be revived by Bishop Hoare in 1898. Bishop Hoare had been the founder of Trinity College, Ningpo more than twenty years previously. The Ningpo College has steadily worked with this object of training a Chinese ministry ever since. It has sent out a large body of efficient pastors, catechists, and schoolmasters; one of its senior scholars, who has served the Church for thirty years has just been appointed the first Chinese Archdeacon of the English Church.

Nearly all the Dioceses now have their clergy training schools, and all but the two new Dioceses have Chinese Clergy of their own training. The largest numbers are in Chekiang (twenty-two Chinese clergymen), and Fuhkien (19). The first four Chinese deacons in Shantung were ordained last year.

In some of the Dioceses a parochial system has been introduced and Chinese clergy are in charge of parishes, which are in some cases able to bear the expense of their pastor's salary. The parochial system has been most widely developed in the Province of Fuhkien. The same Province has got the largest number of subordinate Christian workers; 142 Catechists and 130 Bible-women. Altogether the Churches of England and Canada have 670 Chinese Christian workers employed in their missions.

Education. The missions of the Church of England cannot compare with those of the American Church in the matter of Higher Education. They have only three institutions working up to the College standard, viz., Trinity College, Ningpo, St. Stephen's College, Hong Kong, and St. Mark's College, Foochow, with a total of 300 students. Much, on the other hand, has been done for primary and intermediate education. There are 240 schools of these classes with 3000 boys and 2500 girls attending. The mission schools in Fuhkien have about 45% of this total. This mission is specially strong in girls' schools. The C.M.S. girls' school at Foochow, with its 250 boarders, the largest and most efficient girls school of our Communion in China. Miss Lambert is the Principal.

St. Stephen's College, Hong Kong, is under the Ven. Archdeacon Barnett, who has worked it up to a high state of efficiency and of popularity. A new wing has lately been built out of the gifts of the Chinese in the Colony.

The educational work of the Church of England Missions has been greatly helped lately by generous grants from the Pan-Anglican Thank-offering, which was made at the time of the Pan-Anglican Congress in 1908. Altogether £25,000 has been granted from this fund to China, in sums varying according to the needs of each Diocese, but entirely for Christian Education. Peking is employing the larger part of its grant in erecting a College on the old Mission Compound which was devastated in 1900. The College is to be under the Rev. F. L. Norris. The first buildings are to be occupied at once. Shantung is using its grant, which is a much small one, to build a middle School at Yenchow Fu. In Szechuen a large grant is being used to supplement money already in hand for the erection of a Hostel in connection with the West China Union University in Chengtu. Our Church will thus be enabled, we hope, to take a worthy part in this great Christian Educational effort. Bishop Cassels has two highly qualified

missionaries in this work. Bishop White of Honan is employing his grant for boys' and girls' Boarding Schools in Kaifengfu.

Coming to the southern provinces, Chekiang is using its grant to strengthen existing institutions rather than to begin new ones. Trinity College, Ningpo, has been enabled to build a commodious practising School and Theological students' quarters to replace old and unsuitable buildings; a large new block has been added to the Middle School at Shaohing; and the old Girls' Boarding School at Ningpo will get new quarters. In Foochow £5000 will be utilized to erect a new group of buildings for St. Mark's College and the schools attached to it, which institutions are worked by the Dublin University Mission. This will release buildings at present used for St. Mark's College for the Women's Normal School. The Anglo-Chinese School for Upper Class Chinese Girls will also get help from this fund. It should here be mentioned that Chekiang also has a school for upper class Chinese Girls, founded by the late Miss Mary Vaughan in Hangchow.

The founding of a University at Hong Kong affords an opportunity for the Christian Educationalist which will not be missed. St. Stephen's College will be affiliated, and the Bishop of Victoria is raising funds with which to build a Hostel. His old Liverpool friends are generously helping towards the realization of this project.

The help thus rendered to the cause of education in the Church of England Missions is most opportune. The Missions will be able more than before to open their doors to the non-Christian students who eagerly desire an entrance, and will also be able to carry a much larger number of their Christian Students up into the higher grades of Education. English is now taughi in most of the Middle Schools as well as in the High Schools and Colleges of the Missions. The Clergy Training Schools mostly confine themselves to a Vernacular education.

Medical Work. This branch of work has been vigorously prosecuted, and no Diocese, except those founded in 1909, is without its mission Hospital. In Chekiang there are six, three for men and three for women; in Fuhkien there are fifteen, of which ten are for women. We may here again call attention to the strength of the women's work in Fukien. Both the C. M. S. and C. E. Z. M. S. are at work, and, adding missionaries wives to the number of single ladies, there are 127 missionary ladies' names on the lists of this mission field.

The most recent statistics of Medical Mission work in the Church of England Missions shew twenty-four Hospitals with 1166 beds, 9359 in-patients, and over 200,000 out-patients, but the writer is aware that accomodation has been increased since these statistics were compiled. The C. M. S. Hospital at Ningpo has lately been enlarged, and St. Agatha's Hospital for Women has been opened at Pingyin in Shantung.

There are Medical Colleges in connection with the Hospitals at Hangchow and Foochow, and students receive clinical training at most of the Mission Hospitals. In Peking Dr. Aspland of the S. P. G. takes an important part in the work of the Union Medical College.

Literary Work. Literary work has been steadily prosecuted by both English and American Church missionaries. Two-hundred volumes in Chinese on Scriptural and Theological subjects have been produced by them and are carried on the lists of the Christian publishing Societies. About 30 volumes have come from the pens of the Moule family. Among the names most prominent for such work are those of Bishops Boone, Graves, Scott, and Hoare. Dr. Hawks Pott is also a considerable writer. The Chinese clergy have not yet come forward largely as helpers in this line.

There is a monthly paper published with the support of the English and American churches; it is edited by a Committee appointed by the Anglican Conference.

Statistics.

	CHURCH OF ENGLAND MISSIONS						
	Victoria 1849	Chekiang 1872	North China 1880	West China 1895	Shantung 1903	Fukien 1906	Hunan 1909
	Oct. 23,1911	Easter, 1911	Dec. 31,1910	Sept. 1911	Year. 1910	Dec. 31,1910	July 25,1911
Catechumens	719	419	206	1557	113	1397	27
Baptized Christian (including communicants	2272	4143	686	2858	974	9978	81
Communicants	1173	2146	305	1800	590	4841	39
Stations	4	5	4	23	22	13	4
Churches and Chapels and preaching Halls	47	116	12	25	33	282	4
Baptisms in 1910.							
Infant	108	133	46	55	35	314	9
Adult	257	176	40	288	31	374	3
Sums contributed in China	$7723.00	$3843.66	451.00*	$1985.00	300.00*	16.045.00†	$117.25

*. Mex. $.
†. Foochow $.

II. MISSIONARY SOCIETY OF THE CHURCH OF ENGLAND IN CANADA.

Diocese of Honan.

By the Rt. Rev. Wm. C. White, D.D., Kaifengfu.

In response to an appeal from the Conference of the Anglican Communion in China held in the spring of 1907, the Church of England in Canada undertook to be responsible for a missionary Diocese in China and to send out and support the Bishop in charge. After the requisite formalities the Province of Honan, formerly in the Diocese of North China, was marked out to be the field for the Church in Canada, and the present Bishop consecrated in Toronto on St. Andrew's Day, 1909.

Honan was one of the provinces in which no work was being done for Chinese by the Church of England, and we were led to decide upon Honan, first, on account of the

general need of missionary work, and secondly, because of the great opening for an educational mission.

The policy adopted is "to establish an educational mission with a view to evangelistic and pastoral work." With this in view Kaifeng has been selected as the See city of the Diocese. A plot of land 96 Chinese acres in extent has been secured in the South suburb, and the first College building is in course of erection, while the Bishop's house is already built. Although the educational centre is to be in Kaifeng, the main evangelistic field of the Mission is to be the almost untouched field of Kweiteh prefecture, lying east of Kaifeng.

The Bishop and Mrs. White arrived in Kaifeng on March 15th, 1910, and were followed ten days later by a band of four Chinese lay missionaries set free for the work in Honan by the Church in Fuhkien. Three Chinese workers have also come from the Church in Hankow. Four lady missionaries and one clergyman and his wife arrived from Canada during 1910 while a doctor for Kweiteh and two other clerical missionaries were added in 1911. The work of the Mission for the first year was exceedingly satisfactory. Three stations were opened, namely, Kaifeng, Chengchow, and Kweitehfu. The first Baptisms,—four men and two women,—took place on Christmas Day, 1910, and at date thirty-two men and women are on the Catechumenate Roll.

The prospects of the work of the Mission are excellent, and success is attending our efforts far beyond our highest expectations.

Statistics of the Canadian Church Mission, July 25, 1911.

Missionaries.

Clerical missionaries . . .	2.
Women missionaries . . .	3.
Wives of missionaries . . .	2.
Total	7.

Chinese Male Workers.

Catechists, 6; Schoolmasters, 3; Colporteur, 1,—Total, 10.

Communicants, (Chinese, including workers and wives), 16.

Baptised during the year, Men, 4; Women, 2; Total 6. Total Baptised Now Attending, (Including Communicants),-23.

Catechumens,—32. Hearers (Adherents), about 120.

Stations, 3. Schools, 1. Male Scholars, 11.

III. AMERICAN CHURCH MISSION.

By the Rt. Rev. F. R. Graves, D.D., Shanghai.

The full and legal title of the Mission is "The China Mission of the Protestant Episcopal Church in the United States of America," and something shorter had to be found for everyday use. "American Episcopal" was the term generally applied to the Methodist Mission, "American Protestant Episcopal Mission" was still far too cumbrous and most unfortunate in its initials, so that the term "American Church Mission" came naturally into use.

The work of the Mission was begun in 1835. In 1842 the headquarters were at Amoy, and in 1845 the work was removed to Shanghai. Work was afterwards started in Chefoo and in Peking, but the missionaries were withdrawn from both places, and the field of operations became and has remained the provinces of the lower valley of the Yang-tsze. In 1868 work was begun at Wuchang and Hankow whence it expanded to Ichang on the West and Wuhu on the east.

The territory in which work is carried on comprises those portions of China embraced in the provinces of Kiangsu, Anhui and Hupeh, and those parts of the provinces of Kiangsi and Hunan adjacent to the Yang-tsze River. The field was divided in 1901 into the Missionary

District of Shanghai (eastern portion), and the Missionary District of Hankow (western portion), and in 1910 the latter jurisdictien was divided by the creation of the Missionary District of Wuhu. Other parts of China are under the jurisdiction of Bishops of the Church of England. The English, American, and Canadian Missionary Districts and Dioceses are being organised into the one Chinese Church to be known as the Chung Hua Sheng Kung Hui (中華聖公會).

The Missionary Bishops who presided over the diocese before division are:

1844-1864 Rt. Rev. W. J. Boone, D.D. (1st);
1866-1874 Rt. Rev. C. M. Williams, D.D.;
1877-1883 Rt. Rev. S. I. J. Schereschewsky, D.D.;
1884-1891 Rt. Rev. W. J. Boone, D.D. (2nd);
1893 Rt. Rev. F. R. Graves, D.D.

The general methods of mission work are uniform in the three Districts. There is a body of foreign and Chinese clergy, who are assisted by a staff of Catechists and school teachers. Those who desire to become Christians are first enrolled as Inquirers and after a time of waiting to test their sincerity, are admitted by a public service as Catechumens. They then enter upon a course of instruction which lasts a year. At the end of this time those who have been faithful in their religious duties and who have been proved to be sincere and are sufficiently instructed in Christian doctrine are admitted to Baptism. They then enter upon a further course of training for two years before confirmation, and are then admitted to the Holy Communion. The Mission has always placed great reliance upon its Chinese clergy, who are carefully trained in the Theological School before ordination, and have proved most valuable workers.

The work for women is carried on by the ladies of the Mission with the aid of a body of Bible Women, who have been educated in the Training School for Bible Women.

Medical work is done by means of hospitals and dispensaries in all three of the Missionary Districts.

Educational work begins in day schools and is continued on a graded course through middle schools and boarding schools up to the college course. The Mission has two institutions of the collegiate class, St. John's University and Boone University, which are incorporated under American law and entitled to confer degrees. The work of education has always been one of the principal branches of the work of the Mission and we have had the faith to believe that in a new and reformed China the effort that has been expended in this department will have its full justification and reward.

1. **The Missionary District of Shanghai.** (Comprises the Province of Kiangsu).

Bishop:—Rt. Rev. F. R. GRAVES, D.D.

Work in the Province of Kiangsu is carried on from eight main stations:—Shanghai, Soochow, Wusih, Kiading, Zangzok, Tsingpoo, Yangchow and Nanking, which are centres for substations in the surrounding districts.

In Shanghai there are four large churches situated at Jessfield, Sinza, Hongkew, and in the native city of Shanghai.

The principal educational institutions are at Jessfield. St. John's University includes a Medical and a Theological Department. It numbers 350 students. St. Mary's Hall for the education of girls is a boarding school with 150 pupils. There is also the Orphanage with about fifty children. At Soochow there are boarding schools for boys and for girls, and the Training School for Bible Women. At Wusih there is the school for Catechists. At Yangchow there is a boarding school for boys. There is also a Choir School connected with the Church of Our Saviour in Hongkew and twenty-nine day schools.

Medical work is carried on in Shanghai at St. Luke's Hospital for men and at St. Elizabeth's Hospital for women, as well as at the dispensaries at Jessfield and Wusih.

2. **The Missionary District of Hankow.** (Comprises the Province of Hupeh with a portion of the northern part of Hunan).

First Bishop:—Rt. Rev. J. A. Ingle (1902-1903).

Present Bishop:—Rt. Rev. L. H. Roots, D.D. (1904).

The principal cities in which work is carried on are Hankow, Wuchang, Hanyang, Hsinti, Hanch'uan, Ichang, Shasi, and Changsha, each of which has its sub-stations.

The Cathedral is situated in Hankow where there are also three other church buildings; in Wuchang are the Church of the Nativity and three chapels.

The principal educational institutions are Boone University, including Theological and Medical Schools, at Wuchang, and St. Hilda's School for girls in the same place; the Training School for Catechists and a Training School for Bible Women at Hankow, and an Industrial School for Boys in Ichang and the Choir School at Hankow. There are forty-three day schools.

Medical work is carried on at Wuchang in St. Peter's Hospital and in the Elizabeth Bunn Memorial Hospital for women.

3. **The Missionary District of Wuhu.** (Comprises the Province of Anhui and the northern part of Kiangsi).

Bishop:—Rt. Rev. D. T. Huntington.

The principal cities where work is carried on are Kiukiang, Nanchang, Anking, Tai-hu, and Wuhu, with their sub-stations.

There are boarding schools for boys at Anking, Kiukiang, and Wuhu, and medical work is carried on in St. James' Hospital at Anking. The principal church buildings are at Anking and Wuhu.

The comparative weakness in the number of workers and institutions as compared with the older dioceses is due to the fact that this Missionary District has only recently been created. Judging by the analogy of the other Districts, it will now begin a period of independent growth under the fostering care of its new Bishop.

Statistics to June 1911:

	Shanghai	Hankow	Wuhu	Total
Foreign Clergy	13	13	6	32
Chinese Clergy	19	14	5	38
Missionary Physicians	7	3	1	11
Teachers and other Workers	30	16	7	53
Catechists and Assistants	24	44	14	82
Bible Women	10	19	6	35
Chinese School Teachers	86	131	35	252
Baptised Christians	2144	2673	745	5562
Communicants	1027	1339	338	2704
Boarding Schools	9	13	4	26
Day Schools	30	42	15	87
Number of Scholars	1451	2277	540	4268

Note.—A meeting of various branches of the Anglican Church was held in Shanghai, April, 1912, when a General Synod of the Anglican Church in China was formed.

It is understood that the formation of this General Synod will lead to the recognition of the Episcopal Church in China as an independent branch of the Anglican communion, such as the Church in Canada, the Church in Ireland, etc., etc.—*Editor.*

ANGLICAN MISSIONS IN CHINA

Statistics in 1910-11.

	American Church Mission			Church of England Mission							Canadian Church Mission	Totals
	Shanghai	Hankow	Wuhu	Victoria	Chekiang	North China	Western China	Shantung	Fukien	Kwangsi and Hunan	Honan	
	June 30, 1911.	May 31, 1911.	May 31, 1911.	Oct. 23, 1911.	Easter 1911.	Dec. 31, 1910.	Sept. 1911.	Year 1910.	Dec. 31, 1910.	1910.	July 25 1911.	
Catechumens	752	1,064	368	711	419	206	1,557	113	1,397	27	32	6,646
Baptized Christians (including Communicants)	2,144	2,673	745	2,272	4,143	686	2,858	974	9,978	81	23	26,577
Communicants	1,027	1,339	238	1,173	2,146	305	1,800	599	4,841	39	18	13,616
Organized Parishes	3	11	3		11		30	5	60	6		129
Mission Stations	13	26	9		5	4	23	22		4	3	139
Churches and Chapels	18	29	8	47	116	12	25	33	282	4		574
Baptisms in 1910.												
Infants	84	220	52	108	133	46	55	35	314	9		1,056
Adults	82	464	95	257	176	40	288	31	371	3	6	1,816
Offerings	7001.96†	3,829.66*	1,531.24‡	7,723.00	3,843.66	451.00*	1,985.00	300.00‡	16,045.06†	117.25		42,827.77*

* $ Mex. † Foochow $ i.e. 1/9½ = $1.00

CHAPTER XIII.

CHINESE INDEPENDENT AND SELF-SUPPORTING CHURCHES.

By the Editor.

No question can be of greater importance at the present time to the whole missionary body than the question: How best to foster the Spirit of self-support or self-government in the Chinese Church. Every experiment in this direction should be watched with sympathetic interest. The following papers deal with two very different movements: the Independent organization fostered by the Chinese Christian Union, and the natural development of a Mission Church into an independent, self-supporting and self-governing church.

1. The Chinese Christian Union.

To a member of the Union, Mr. C. J. Soong, the writer is indebted for the following account of the origin and objects of this organization:—

"The Chinese Christian Union is a society organized some years ago by the native Christians of Shanghai for the sole purpose of carrying the good tidings of salvation to places which foreign missionaries were not able to reach.

At the time when the society was first organized its motives were sadly misunderstood by some of the foreign missionaries in Shanghai, who bitterly criticised the organization; but under the guidance and blessing of God it has prospered like a bay tree, having healthy branches in several

provinces, to wit: Hunan, Hupeh, Kiangsi, Shansi, Szechwan, Fukien, Kwangtung, Chekiang, Kiangsu, Anhwei, Chihli and Kirin.

The object of this organization is to encourage native Christians to evangelize China and help to build up independent self-supporting churches throughout the land, and to be co-labourers with the brethren from the Western lands in the vineyard of our common Lord and Saviour.

The headquarters of Chinese Christian Union is in Shanghai. Mr. Li, pastor of the Presbyterian Church at South Gate is its present Chairman."

Out of, or in connection with the Christian Union has grown up the Independent Church in Shanghai which has about sixty members. The meetings are held in one of the chapels of the American Presbyterian Mission and Pastor Yü is its minister. Affiliated with it are Christian communities or churches at Wenchow, Chuchow, Kirin, Haimen, Minghong, and Sangyangtien. The total membership of these churches is about 1,000. In addition there are some twenty other "independent" congregations which are in no way connected with the Shanghai Independent Church. In Shanghai most of the members of the Independent Church retain their membership in other churches. The following is a translation of the Constitution:

Article I. The Name.

Whereas this Church owes its origin to the great distress on the part of members of every Chinese Christian Church on account of law suits and other kindred difficulties within and without the church, and to their desire to lessen, and even exterminate, these evils, and organize and establish an independent self-governing Church, in which the love of the Church and the love of their country shall be the governing principles, the name of the Church, therefore, shall be the Independent Protestant Church in China.

Article II. The Object.

Having adopted the name of Independent Protestant Church, and thus dispensing with any aid from outside influences, the aim of this church shall be to make known extensively the desire for the suppression of litigation, to promote harmony between the Church and the people, to uphold the public good, to enlighten the people, and to protect the interests and the good name of the Church as well as the honour of the country. There will be no distinction between the different members of the Church, and all from every district or community shall enjoy equal privileges, be filled with the same ambition and work for the same goal.

Article III. Church Members.

Every Chinese Church member whose character and previous conduct in general has proved satisfactory, and who is able to agree to the object of this Church and is willing to undertake his share in the discharging of the Church affairs, shall be eligible as a member of this Church.

Article IV. Officers of the Church.

1. The Chairman and Vice-Chairman of the Church shall be elected from this Independent Church, by popular vote, according to their ability and virtue.

2. A Treasurer shall be appointed to look after the financial interests of the Church.

3. There shall be a Secretary, also, to attend to any correspondence in connection with Church affairs, and to make a record of the different meetings of the Church.

4. Two Catechists shall also be appointed to look after the spiritual welfare of the Church members, instructing and exhorting them in the different branches of the Christian life.

Article V. The Sessions.

1. There shall be a weekly meeting at 7.30 on Sunday evenings for the preaching of the Christian Truths, and also for the discussion of the fundamental principles of Independence. All those who have rendered any assistance in the establishment of the Church and the carrying out of its aims, can take part in these discussions, and do what they can to stir up the general body of Christians to further action.

2. Every Wednesday there shall be a meeting for prayer, at 7.30. At these meetings prayer shall be offered up both for the Church and the country, and also for the Churches in foreign countries which send the missionaries into the interior of China to preach the Gospel.

Suggestions for subjects of discussion shall also be given then.

Article VI. Meeting Place.

The general headquarters of the Church shall be in Shanghai where the Presbyterian Chapel on North Haining Road has been secured as a temporary meeting-place.

Article VII. Revenue.

The Revenue of the Church shall depend on the voluntary contributions of the like-minded Church members. If, however, there are friends outside the church who would like to contribute to the funds and thus promote the public good, the Church shall gratefully receive all such contributions, and acknowledge them with the proper receipts. The amount of the contributions shall be announced each month.

Article VIII. Branch Churches.

If there are any Church members in any place who have a united purpose and desire to establish an independent church, they ought to establish similar branch churches, keeping in view the aim of the Central Church, namely, the extension of the Kingdom of God in this country.

Article IX. Alterations of the Constitution.

The above Articles of Constitution have been adopted as a temporary basis for the Organization of the Independent Church. Afterwards, when the Church has advanced, alterations and additions shall be made to suit the needs of the larger organization.

In 1911 there was a division of the Independent Church or Society into two parts, named the *Ki Tu T'u Huei* (Self-supporting Chinese Church) and the *Tze Li Huei* (Self-Governing Church). The former elected Pastor Li as their President, and the latter elected Pastor Yu.

The main point of difference between the two sections or societies is in their attitude towards the foreign mission-

aries. The *Ki Tu T'u Huei* wish to maintain the closest possible relations with the foreign missionaries, while the *Tze Li Huei* desire to separate from them completely. Indeed these latter have as their motto "China for the Chinese."

Both societies are carrying on missionary work in several cities and towns outside of Shanghai.

The *Tze Li Huei* meet in Mr. Yu's Independent Church. The *Ki Tu T'u* Huei members have no separate place for worship as their members are not separated from the churches to which they originally belonged. They have a monthly banquet at the Chinese Y.M.C.A. where they meet to talk over their work and to discuss plans for carrying it on. They publish a monthly paper called "The Chinese Christian."

2. The To Tsai Independent Church (道濟會), Hongkong.

From notes supplied by Rev. H. R. Wells a brief outline of the history, present position, and activities of this Independent Chinese Church is given.

The Church is the lineal descendant of the thirteen Chinese adults and children who came to Hongkong when the London Missionary Society moved its headquarters from Malacca in 1842. The church grew slowly but steadily under the care of Dr. James Legge and Dr. John Chalmers; but though its members contributed almost from the beginning towards the expenses of maintaining its services, and called its first pastor in 1884, it was not until 1889 that it became actually a self-supporting, and self-governing Church, with its own commodious building for school and residential purposes in addition to a fine auditorium where the congregation gathers for worship. The relation of the foreign missionaries to the Church is that of friendly interest only. All authority is in the hands of the Chinese. There are eight deacons who meet

quarterly to discuss the Church affairs and arrange all important business matters.

"A new and interesting departure in the line of increased efficiency, is the Committee of Management which came into being last year. This Committee consisted originally of twelve men and six women who were appointed by the Church from amongst its most trusted members, to assist the Pastor and Deacons in the work of the congregation. This year the Committee was increased to eighteen men and eight women. These are again divided into different groups for collecting funds, visiting the sick, making periodic calls on all Church members, and reporting cases of need. The members of the Committee meet in conference with the Pastor and Deacons each month before Communion Sunday and many points relating to the work of the Church are discussed. The women of the Committee also make it their business to find seats for the women at the service on Sundays, when the church is often very full. The Church is therefore by no means neglectful of its duty to shepherd in every way the lives of those who form its membership. For a long time the L. M. S. has had a small Church in the Portuguese colony of Macao, and during the past decade the Hongkong members have taken a deep interest in and given considerable financial help to this work.

There are now five or six Sunday Schools and in each of these the church takes a real interest, even to the extent of giving prizes to stimulate attendance and interest. For many years there has been a Christian Endeavour Society in connection with the Church but it has never taken a real hold of the young people. For more successful has been a society called "The Virtue Nourishing Society" which was started some years ago by youths and boys of the Church. The members manage everything themselves, appoint officers, hold a weekly meeting, and at Christmas time arrange a special gathering when there is an average

attendance of four hundred to five hundred people. In the meetings of these and kindred societies, duets and dialogues are being introduced in addition to speech-making and solo-singing. Boys and girls take part together and it is difficult for anyone not familiar with Chinese customs to realise what an innovation this is.

A society somewhat along the line of our Friendly Societies at home also flourishes. This Society endeavours to give assistance in various ways to its members as needed, and thus develops a spirit of mutual interest and helpfulness. The Christmas meeting of this Society has come to be one of the most popular gatherings among the Chinese of the colony. The Church, which can seat four hundred people is crowded to overflowing. Reception officers, male and female, meet all guests at the doors and attend in every respect to their comfort and entertainment. Such tea meetings while not yet so common as in our home Churches bid fair soon to be so and are keenly enjoyed by old and young alike."

There are no weekly offerings; for these are not in favour with the elders, who prefer to get annual subscriptions from the members. A few months ago a proposal to charge pew rents was brought forward but it was strongly opposed and the question has been dropped.

For over twenty-two years the church has maintained its own pastor, but his salary (which is now about $100 Mex. per mensem) is only a small portion of the church expenditure. Funds are raised for various purposes, e.g., the Bible Society, Local Hospitals, Famines, Churches in various places, etc., the church provides several hundred dollars annually for an Evangelisation Society which is supported partly by Union Church in Hong Kong. The European subscriptions are generally higher than the Chinese. This Society has been at work for eight years.

During the last seventy years over 1,600 Chinese have been baptised in connection with the To Tsai Church, of

whom about 700 were children. This is apart from a branch church at Macao, and baptisms in connection with the local Evangelisation Society which now has several stations on the mainland.

On Communion Sundays (monthly) the attendance is about 400, and the church is full; on other Sundays the women's side of the church is well filled but the men's side is not so full.

The working of the Church proves that responsibility placed on the Chinese is not misplaced. There is very little excommunication in the church, but when quarrels or disturbances arise deputations are sent to make peace. Some would probably find serious fault with the disciplinary side of the church; but in this matter the Chinese, will surely learn by experience and be enlightened with the Holy Spirit.

CHAPTER XIV.

THE ENGLISH PRESBYTERIAN HAKKA MISSION.

By Rev. Murdo C. Mackenzie, E. P. Mission, Wukingfu.

THE Hakka Mission was first of all an offshoot from our Swatow Mission. Difference of language rendered it necessary to appoint missionaries specially for the Hakkas. Thus it began to have a separate existence. The extent of our field, which occupies part of the three Provinces—Canton, Fukien and Kiangsi was found unmanageable from one centre—so we broke up ten years ago into two, viz., Wukingfu and Samhopa. This year (1911), a third centre has been sanctioned at Shanghang in Fukien Province. Our Theological College is at Wukingfu. At present we have two hospitals but intend to open a third immediately at Shanghang. We have two middle schools. In Fukien we occupy three whole counties. In Kiangsi two. In Canton two whole counties and part of five other counties. These latter our native Synod has adopted as its field for Home Mission work. They are situated in the Kanchowfu prefecture. The native Synod mans it and finances it. At present there are in all six stations. The natives have built substantial buildings at three of these and all with their own money. Our present staff consists of :

Foreign:—*Two* doctors.
Four clergymen.
One clergymen .. } expected shortly
One doctor..... } for Shanghang.
Four lady workers.
Chinese:—*Five* Pastors.
Forty-one Preachers.
Twenty Teachers.

CHAPTER XV.

LEARNING CHINESE AND LANGUAGE SCHOOLS.

I. Learning the Chinese Language.

By Rev. W. Hopkyn Rees, Peking.

IN 1883, I travelled to China with a missionary whose name and fame were well assured in China, Great Britain and Mongolia. I tried to get from him some assistance in the preparation for my life work, by asking for lessons in Chinese. He flatly refused to do so. He gave me a copy of the New Testament, Stent's Dictionary, a smile and a handshake, and said, "No, I cannot teach Chinese, and I must not attempt to teach you, for, if I did, you would have to unlearn much after getting to Peking." It took me some time to forgive him. During those ten weeks on board ship, I tried to flounder through a few verses in the Gospel of John, but had give it up. It was too bewildering. Arrived in Peking, a Chinese teacher was provided for me. Dear man, I still remember his bland smile, his scrupulously clean hands and finger nails, and his perfect manners. He was painfully polite, and would never allow a smile to cross his face when I blundered most egregiously. For six hours a day we sat together, wading through Wade's Forty Exercises, Edkins' Progressive Lessons, a Gospel, and the inevitable Stent as a guide. This man had never taught a foreigner before, but his enunciation was a work of art and beautifully clear, and there was no mistaking the tones as he blew them into my face with great energy. He had infinite patience and determination. He was a heathen, then, and in spite of the innumerable trials he passed through in teaching me, he became a Christian, for, where trials abounded, grace

did more abound. What perseverance the dear soul showed when I kept on floundering into the same old rut day after day! What pitfalls gaped before my eyes on all sides! The ever winding avenues and mazes of the intricate language seemed interminable with many enemies to tempt me from the straight and narrow path, in the form of aspirates and emphasis and rhythm. Moreover, it was difficult to divest myself of my native Welsh tones and aspirates. My frail bark laboured in the trough of a sea, but dear "Mr. Mosquito" was a safe and painstaking pilot. Fortunately, I found a counsellor and friend in a brother missionary, who gave me weekly hints how to avoid the quicksands, and whose unerring finger always pointed to the haven of safety, in spite of his many activities of an urgent kind, and who now acts as guide to students of Chinese in Kings' College, London.

Later, when the Classics were thrown into the melting pot, what a crackle there was, and what a hash came out. It is a familiar tale, in all Missions. But what wise prevision the founder of the China Inland Mission had when he made provision for meeting the needs of the new missionaries in the way of learning the language. How well he planned history will record.

These few experiences are related here to show that the old method was no method, or even worse. We were allowed to follow the devices of our own hearts, to sink or swim as each man could or could not. For years the missionary body has felt that drastic changes were absolutely necessary if our brothers and sisters were to have the help they rightly expected and should receive. Of course, there always will be exceptional cases, of missionaries conquering all the difficulties and acquiring a mastery of a language in spite of obstacles and without unusual aid. The new generation has a right to demand some sane and well considered plan to guide and assist it in its efforts towards reaching the highest plane of efficiency in, and knowledge of, the Chinese language. The report of the Edinburgh

Conference is sufficient proof of the clamant need: the experience of men in China confirms it.

Another difficulty has been the ready belief given by new missionaries in the misleading testimony of their teachers. Of course, these instructors never mean to tell a lie, but they use words which have been anvilled by an evil spirit. Teachers do not care, as a rule, to hurt the feelings of tender beginners, and they are too courteous to tell the blunt truth, so they dispense a few morsels of what they think suits the palate of the young missionaries—and lie. What a busy time the recording angels have had in this line of business. I know of missionaries who have ruined their opportunities for influence by giving heed to the baseless testimony of their teachers, so sweet to hear and yet so destructive. "You speak as we do." "Your speech is better than Mr. So and So's"—referring to one who had been out a year or so before this pet pupil. Blessed are those who believe not this sinister spirit.

All will admit that a missionary who fails to speak with accuracy and some degree of fluency is hampered in his efforts for the extension of the Kingdom of God. Such a man wins little, if any, respect for the truth from those who listen. His message has lost its teeth (Isaiah, 41.15). Though God can and does bless a "poor, lisping, stammering tongue," there are far more forces likely to be released if the speaker uses terse and clear speech. Though the "walk" of a good man may do much to influence others towards the peerless Saviour, the power for good is more potent when the lips speak with no uncertain sound of the unsearchable riches of the Christ.

Of others it may be safely said that they are too prone to give up systematic study of the language as soon as the burdens of the examinations are past. This is a grave error, bringing in its train disasters of a serious nature. No man who does not grow in his ability to use the language can escape a retrograde movement. All need to guard against resting satisfied with their attainments.

Further, there is a lamentable ignorance, on the part of some missionaries, of even the most elementary knowledge of Chinese etiquette. I have heard an old missionary address a Customs Taotai as a Lao Yeh (老爺), and I have known him sit in the presence of the same official before being invited to do so. A Chinese General was once addressed by a man I knew as a Ta Lao Yeh (大老爺), though the speaker had been twenty years in China. When a county magistrate once complimented a medico to his face, on his great and widespread reputation as a physician—which he thoroughly deserved the astounding answer was, "You have spoken well." How to deal with converts, gentry and officials, is an all important part of a missionary's training, for some clip themselves unwittingly of their influence by ignoring the canons of Chinese etiquette. Some go so far as to say, "It is of no importance, for I am here to teach the Chinese better things than this veneer of politeness," but they are put down by the Chinese as vulgar persons. So that in addition to the assistance given in acquiring the language of the people, some help should be given in the polite phraseology and manners of Chinese society.

I take it that the first duty of the student should be to acquire as full and accurate a knowledge of the *SPOKEN* language as is possible. The higher forms may be well left until the student's ability and adaptability have been tested. Everything should be made subsidiary to a correct knowledge of the colloquial, to speak idiomatically, to be understood when speaking and to understand when listening, and to read with ease. To my mind, this is the first aim, and, for two years, the energy should be bent exclusively on this. Let the Wenli wait until the missionary has gained a working freedom in the colloquial. I have known a man who could read the Classics with ease, and write Chinese very prettily, but who could not ask his servants properly for small commodities. I repeat that for the rank and file, speech is essential, and should be the prime object of endeavour from the start.

Further, I think it is a mistake to have a uniform curriculum for all types. Men's minds differ in flexibility, and we should not ignore the idiosyncrasies of the various types, but try and adapt the curriculum to suit the mind and gift of each person. The course should be elective. Men should not be treated in the lump, or parcelled out in a group. There has been too much book work in the early stages, which made it hard to assimilate the contents, so the brain became fagged, the mind got muddled, and the heart grew faint.

Chinese text books have been too much ignored, that is, the purely native product. We have used too freely foreign authors. At one time, this was unavoidable, but, to-day, there are very many excellent aids published by Chinese authors, and these should be used more and more, though the time has not yet come when the standard works of foreign authors may be wholly excluded.

Probably the greatest drawback which beginners have felt has been the lack of practise in using the Chinese acquired, and of assistance in translating from English into Chinese, that is to say, outside the range of the textbooks, and apart from the teacher. Men are unable to use freely and fully the store of Chinese already acquired, and they often fail to connect words and form sentences, so that their talk becomes disjointed and limp. Many missionaries gain a stock of words, but do not know how to transform them into sentences. It is just here that senior missionaries can render very valuable aid, by giving some time every week to guide and direct the young associates in forming sentences and phrases. This enables them to get over the stile, instead of stumbling against it, and getting bruised. Some have been crippled for years through lack of sympathetic help at this formative period, and, the longer this assistance is delayed, the more difficult it becomes to correct wrong idioms and construction. Now, this service should be given to the new comers right from the start. A most excellent exercise is to take some simple

English phrases and turn them into colloquial, and get these corrected by some competent friend. Conversation in Chinese should form another adjunct. The learner is in the unenviable position of thinking that he speaks correctly unless some guidance is given by one who knows. Owing to the neglect of this practice, some have faltered and stumbled, and are never likely to recover the lost ground. I have known some men, after a few years's stay in the country, who have acquired such a slipshod mode of speech, that they evolve and involve strange things; and all this could and would have been corrected by the timely aid of a competent guide, for the Chinese teacher was too deaf, or lazy, or polite to correct the errors made.

The time has surely come when some systematic provision should be made to guide and lead earnest spirits, who come hither to give all the content of their hearts and souls to save men and women. Where possible, schools should be organised to this end, where the brethren and sisters should esteem it their joy and privilege to give a helping hand to all who come fresh from home. In larger centres, the ideal plan is to organise a school wherein all and sundry may find willing and efficient help.

In Peking this has been done. For two years the school has been in working order. The London Missionary Society was the first to move. Hereafter, all new missionaries appointed by this Society to North China will have to spend some time in the school, and it is probable that their future sphere of work will depend much on the use they make of this opportunity, and after the school has tested the gifts and capabilities of each one. The school has developed. In 1910 there were 26 students in attendance. In the spring ef 1911 there were 28; at Peitaiho during the summer there were 44. Most of the teaching has been done by the representative of the London Mission, on whose premises the school stands, but members of other Missions, notably those of the American Board and the American Presbyterians, have rendered splendid assistance.

There are competent Chinese in association. A committee, formed by the various bodies, drew out a curriculum, and a Board of Examiners has been formed which is not confined to the Missionary body. Members of the A.B.C.F.M., A.P.M., S.P.G., Y.M.C.A., Y.W.C.A., M.E.M., L.M.S., and others have attended the classes. In addition, lectures have been given by members of the various Missions on Chinese Etiquette, How to Study Chinese, How to Treat the Chinese, Mission Problems, etc., etc.

It is not too much to claim for the school that it has lessened the drudgery of learning Chinese to a great extent, and some of the pupils have been saved from the "miry clay" and pitfalls which would have cost pain and loss without the aid given and found here. Visitors to the school have given unstinted praise and examiners have testified enthusiastically to its helpfulness, one having volunteered the report that in each year six months are saved to the diligent and apt student, The conversation classes, though often hilarious, have proved of exceptional profit.

The school gives promise of meeting an urgent and long felt need. Its aim is to give a thorough grounding in the colloquial, and to start the students on the Wenli course. If a sufficiently large number of students can be found to continue their studies in the Wenli, newspaper reading, letter writing, etc., this will be done. Special provision is made for those who wish to go forward to higher studies.

Some outside the missionary bodies have attended the school. Did time permit, members of the Customs and Legation staffs would be glad to join, but, at present, overtures to that end cannot be entertained, owing to the inadequacy of the teaching staff, and the special classes which would have to be organised to meet the special need of these students. It would be an ideal plan, and would

tend to a fuller appreciation and truer knowledge of the various agencies working in China.

II. The China Inland Mission Language Schools.

By Rev. F. W. Baller.

[*Author of "Mandarin Primer," "Dictionary," etc.*]

It must have been a fairly easy thing in many ways, to be a missionary a hundred years ago. The problems—to use that much-abused word, which seems to suggest something profound—confronting the new missionary were simple, and he had few colleagues to make them complicated. Like the settler who breaks up virgin soil, he had only to plough his lonely furrow and prepare for the harvest: the toil of weeding he left to his successor. True, he had to learn a language and make dictionaries, but to any one with a saving sense of humour, it must have brought many compensations. If he found at a later stage that his translation of 'The crown of glory which fadeth not away' was merely 'A hat which never wore out,' his tears must have been mingled with smiles, and he would know that the April shower would later on bring forth the May flower when he blossomed out into a worthier rendering. And then he had the great advantage of doing things for himself, a luxury not often enjoyed by the missionary of to-day, who is carried to the skies on flowery beds of ease, and whose rejoicing is apt to be largely in the fact that he lives like the second generation of Israelites in houses that he built not, and sits under pines and fig-trees planted by other hands. But the track has to grow into the street, the settlers clearing into a township, the township into a city with all its complex life and institutions. In like manner it has come to pass that with the increase of missions and missionaries the simple arrangements of earlier days have developed into the complex machinery

of this age of organization. And as we must keep pace with the march of events, various things have sprung into being during the last few years, intended to aid the new missionary in the initial stages of his work. Among these are Schools for Language Study.

The first to lead the way was the China Inland Mission, but its two schools did not spring into being full grown. Years before they were opened, newly arrived missionaries spent some time in the homes of older missionaries, where they had help given them in their early efforts to master tones, aspirates, and the ins and outs of idiom and pronunciation.

In 1887, however, when in response to the prayer and faith of the Rev. J. Hudson Taylor and others, a hundred missionaries came out from the home lands, Training Homes were opened. The one for men was opened in Anking, the Capital of the Province of Anhui, the one for women in Yangchow, a large city in Kiangsu, about fifteen miles north of the Treaty Port of Chinkiang. They were intended to be not only schools in which the language might be studied, but homes where new-comers might have helpful home life, two things not always easy to combine. A Course of Study was drawn up adapted to the work they had come out to do, and a Primer was evolved more or less suitable to the new situation. Happily, many of the first students were lineal descendants of Paul Pry, and wanted to know the why and wherefore of everything. This, while at times perplexing to the mind of the Principal, was good for his soul, as he had to confess ignorance quite frequently, and then cudgel his brains to try and give a reason for the hope, or lack of hope, which was in him. At the same time he was able to see the direction in which the difficulties of new-comers lay, and sought to profit by the knowledge. Like many of the Israelites in the desert, he often wondered at night where the next day's food was to come from, and

how he was to serve up sufficient mental pabulum to satisfy the omniverous appetites of his hungry scholars. Day by day the manna fell, however, and the indulgence and love of his class tided him over many a difficutly. So his lessons took shape in a Primer, which from being a scraggy and feeble infant has gradually grown into a more or less comely youth.

Judged by the testimony of those who passed through, (given at a later date), the experiment was worth while. To some the affliction did not at the time seem to be joyous but grievous, nevertheless it afterwards yielded the fruits of righteousness in effective and spiritual service.

The order of the day called for rising at 6, breakfast at 7.30 followed by morning prayers in English immediately after, then attendance at Chinese worship. Classes began at 9 under the guidance of the principal, when questions were asked and answered, and the work for the day mapped out. This was followed by reading with the Chinese teacher, two men sharing one teacher, using him alternately in the morning and afternoon. A prayer meeting was held from 12 to 12.30, followed by dinner. Study was resumed from 2 till 4, when exercise was compulsory till 5 o'clock. The evening meal was at 5.30, and study was continued from 7 till 9, and by 10 o'clock all lights were supposed to be out. The Principal was rather short sighted, and usually retired early, and it is not improbable that strict veracity would scarcely vouch for the statement that no stars twinkled through the fanlights of the doors after 10 o'clock. Six months steady work on these lines usually enabled men to take the First Section of the Course of Study which consisted of the following work :—

Mandarin Primer, pages 1 to 126, and 240 to 243.
Gospel of Matthew, Chapter 1:18 to XVI.
The Sacred Edict (Mandarin), chapter I (聖諭廣訓).

Analyze the first 50 different characters in the second chapter of Matthew, giving the number of each radical.

Memorize Matthew Chapter V: 1 to 26.

By means of the help given and the experience gained, the young missionary was able to go to his station with a slight knowledge of his own ignorance and with a knowledge of how to work with a Chinese teacher. And he had before him a definite aim in study, and a fairly clear conception of how to attain it. Further, he had formed friendships which he would find useful in days to come, and had his vision enlarged by coming in contact with men of different degrees of experience and knowledge. It is an informing proceeding to spend several months in rubbing against men from every part of the world. Parochial views are enlarged, insular conceit rebuked. A fund of information about men and things is collected which is of great value in forming a catholic opinion about men and things. The spiritual outlook is broadened and the life deepened, while the fellowship of kindred minds about the things of God has an enriching and mellowing effect. The danger of spending so long a time in study with no outlook for spiritual activities is of course great. To counteract this, devotional meetings are held, and the one in charge does what in him lies to deepen and foster those spiritual aspirations which usually have had their influence in bringing men to the country as missionaries. Many date a new era in their lives from the time spent in the Homes, and have gone forth with new views of the potentialities of the Great Redemption.

NOTE.—**By the Editor:** At first young missionaries spent two years in the Training School but now the period is usually six months. The Gouin system has been tried, but has not displaced other methods. Mr. Baller has produced a large number of helps for the study of Chinese, which are used not only in the C. I. M., but by many other missions The Study Course is in six Sections, with examinations at intervals till all are passed.

III. The Shanghai Union Language School.

Rev. J. W. Crofoot, M. A., S.D.B. Mission, Shanghai.

At Mokanshan in August, 1911, a Committee was appointed to arrange for the conducting of a one Month's Union Language School for the missionaries of the Lower Yangtze Valley. The Committee decided that the best time for conducting the School was during the New Year's holidays, February 7 to March 1, 1912. The School had no formal authorization from the different missionaries, but the plan was developed with the approval and assistance of representatives of several Missions.

It was anticipated that the temporary school would not only give a great forward impulse to language study in the way of demonstrating the best methods of study, but that it would test the feasibility sf a permanent Union School for the Lower Yangtze Valley, and point a way to the solution of many of the difficult and perplexing problems which have stood in the way of the establishment of this much needed school.

Previous to the opening of the School, the most sanguine member of the Committee suggested that the school would have as many as sixty or seventy students, but the eventual enrolment was about 170 (representing twenty-eight Mission Boards, and nine of the Provinces of China.) Of course the disturbed political condition of the country was responsible for a large number of these people being in Shanghai, but probably a third of the whole number came on purpose to attend the School.

Thanks to the kindness of the Board of Directors of the Chinese Y.M.C.A., their Day School rooms were placed at the disposal of the School.

The School was divided into thirteen classes; the teaching staff being made up of fourteen missionaries of experience, assisted by Chinese teachers in the class-room work. Classes were provided for the reading and writing

of character; instruction and drill in idiom, composition, conversation, newspaper reading and letter-writing. In addition there were given lectures on methods of study and other subjects directly or indirectly related to language study.

While the task of securing students proved an unexpectedly easy one, the securing of teachers for the classes in Mandarin proved very difficult, for those who were able to teach were unwilling to promise to come until they were sure of a sufficient number of students to warrant their leaving other important work. Some missionaries, who at first had expressed their inability to come, finally felt the appeal of the large number of students, and came to the assistance of the Committee.

One of the outstanding features of the School was the keenness of the students, the average daily attendance being about 130, and many of the students were enthusiastic in their words of appreciation of the classes.

Each day's session began with a devotional service at 8.45, and was followed by three recitational periods of fifty minutes each. The afternoons were given to study in preparation for the next day's lesson, and students were encouraged to come to the Y.M.C.A. Building, where teachers were ready to assist them in their study.

After a thorough discussion by the faculty, and later by a group of representative students, there was passed by the whole School the following resolution:—"Resolved: That we, the faculty and students of the Temporary Union Language School of Shanghai, report to the Permanent Committee for Language Schools, representing the various Missions, that our experience in the working of this School leads us to believe that the time has come for the establishment of a permanent union school or schools for language study; and; furthermore, that they will be most effective if located on the Mission field."

In line with resolution, the Permanent Committee met on the afternoon of Friday, March 1st., and discussed at length a number of proposals as to the best course to be followed in achieving the desired end. The result was that a sub-Committee was appointed, and instructed to go to Nanking and confer with the Executive of the University of Nanking as to the possibility of establishing a department for the study of the Chinese language for the training of missionaries. At a special meeting of the Executive Committee of the University it was voted to recommend to the Board of Managers of the University that such a department be established; the understanding being that the University administer, house, and finance the new department.

With the help of Permanent Union Committee, the University authorities are now seeking to secure a capable man to become the Dean of this new School. If this effort is successful, the new department will doubtless be opened in the fall of 1912.

As the number of students for Mandarin is sure to be much larger than those for the Wu dialects, the Permanent Committee is concentrating its efforts on the establishment of a School at Nanking first. Later efforts will likely be made to establish a School or Schools for the Wu dialects.

The Chairman of the Permanent Committee is the Rev. J. W. Crofoot, Shanghai, and the Secretary, Mr. Wm. R. Stewart, Nanking.

APPENDIX I.

In the "Chinese Recorder" for April, 1912, appeared a letter by Rev. A. Sydenstricker, D.D., concerning Language Study Classes, from which the following valuable suggestions on teaching and Text-books are taken:

In the first place, acquiring a correct pronunciation cannot be too strongly insisted upon. Very often the young student at his station, long before his pronunciation of Chinese sounds has reached any point near perfection, hurries on to acquire words and phrases, very imperfectly enunciated, so that he may the earlier begin his work. The result is, that very often his pronunciation becomes fixed in its half-acquired form and he goes through his whole Chinese life speaking "broken" Chinese, always in danger of being misunderstood and often really so, thus crippling his usefulness and efficiency. To foreigners the most difficult part of the Chinese spoken language is the pronunciation, and more fail here than anywhere else.

In the second place, the matter of sentence books is undoubtedly *overdone* in the various mission study courses. In some of these lesson-books many of the sentences are made up by foreigners and are at best poor colloquial. Lesson-books should first of all illustrate *idioms* and *constructions* rather than simply a vocabulary, and should always be in pure Chinese "as she is spoke," not as we foreigners think "she ought to be spoke." And here it should be insisted that the student study the pure spoken dialects. All books translated by foreigners have more or less of foreign idiom, and this is especially true of Bible translations, and the more recent have this fault much more seriously than the older ones.

In order to get a pure Chinese, it is important for students, say after six months, more or less, of study, to go out among the Chinese and begin to "pick up" the spoken language as they hear it, and, what is more difficult, but equally important, begin the task of learning to understand the Chinese as they speak.

In the third place, after hearing a good deal from both extremes with reference to the matter of students learning to write Chinese, it would seem that a middle course is the safest and most advantageous. Let the student acquire the

art of writing easily and readily, say 500 of the most commonly used characters. These will be sufficient for practical purposes in the way of correspondence, etc. Learning how to write and retain in the memory a large number of characters gives an outward show of scholarship, but it requires too much precious time and hard labour that had better be expended elsewhere.

As to Wenli, after the student has a good start in the colloquial, it is important for him to learn to read the native papers, which are now exerting such a wide influence and show the advance of thought among the Chinese. There are very many of the modern books printed in Mandarin, which should be read as much as the student can find time, being careful to select those that have not been done by foreigners. The modern and recent literature is increasing by leaps and bounds and is in many ways very instructive.

Finally, what is needed in the way of text books for students, is a *first class treatise on the construction and idioms* of the spoken language. A good knowledge of this is perhaps second in importance to a correct pronunciation."

APPENDIX II.

Some Suggestions For Beginners.

The following practical suggestions for beginners are translated from Chapter I. of a most useful book recently issued by the Nazareth Press, Hongkong.*

* "Notes Pratiques sur la Langue Mandarine Parlée" Par N. G. Frère mineur, pp. 96. I.—IV. Imprimerie de la Société des Missions Etrangères, Hongkong.

1. Begin by learning a few dozen of the most common words, either from the dictionary,—for us the Szechuan dictionary is the best—or from a book of exercises (such as Couvreur's "Guide to Conversation"), or—and this is best of all—from the lips of your teachers or from the Chinese around you.

2. Begin immediately to speak, using these words every time that you have an opportunity; using the simple expressions already learnt as best you can and trying to get hold of new expressions from those you talk with.

3. The Romanised spelling of our manuals and dictionaries only gives the approximate pronunciation of each word. The real pronunciation can only be learnt by hearing the sounds. Therefore use your ears as much and even more than your tongue and try to imitate the sound as you hear it from the lips of the Chinese.

4. Speak slowly and distinctly.

5. Speak without hesitation. A certain shyness in beginners often tends to render words unintelligible; it is one of the chief reasons why we are not understood.

6. Speak in rather a loud tone of voice, rather louder than your usual tone in speaking European languages.

7. Use *short* sentences, but make them effective by speaking confidently. If you are not understood, do not immediately blame yourself. Preserve your self-assurance by reflecting that your questioner is probably not very intelligent—which is often the case in China. Repeat your sentence to him slowly several times; he will think again and will finish by understanding you. Then pay special attention, for he will repeat your word or your sentence to you, as it *ought to* have been said.

8. Learning a language and specially a language as unscientific as Chinese is above all a question of memory. This latter must therefore be specially cultivated, without the learner worrying himself, at the beginning at any rate,

with complicated reasoning in explanation of certain peculiarities of speech. Assimilate to yourself by conversation material stored in the memory. This will help it greatly in its task.

Writing down expressions heard or learnt and transcribing them afterwards is also an excellent aid to memory.

9. Do not postpone till later, but give all your attention from the beginning to the exact rendering of the aspirates and the tones of words.

CHAPTER XVI.

HYMNOLOGY IN THE CHINESE CHURCH.

I.

By Rev. Wm. Munn, C.M.S. Mienchow, Sze.

MUCH has been done in the matter of translating hymns and compiling hymn books for the Chinese Church: but we all feel that up to the present it cannot be said that there is such a thing as a Chinese Hymnology. A nation's hymnology must be produced by the nation itself, for it is too truly expressive of the nation's religious genius to be produced from outside sources. A nation's hymnology must have its own style ; its own thoughts and aspirations: its own devotion and religious fervour expressed in its own language. It cannot be said that Chinese hymnology does this for the nation yet, it is manifest that a long period must elapse before a church newly-born can arrive at the mature state that such a hymnology implies. That something has been done in the matter of original composition such a book as the one just issued under the editorship of the *Rev. A. Lutley*, Shansi, can testify. This little book contains 168 hymns, 84 of which are the work of Chinese authors. Their style is simple, and does not attempt to follow the elaborate laws observed by the Wenli poet; but many of them have an excellence highly valued by the Western critic. They are simple, sincere, and express real and deep feeling; and an couched in language that, though ordinary Mandarin, is yet smooth and dignified, is daily proving its ability to take hold of the hearts of the people. Pastor Hsi's now famous revival hymn, the fifty-third, 我們這一次的聚會 has in the experience of many who will read this article proved irresistible in its

power to stir the people; and that in a way that, as far as the present writer's experience goes, no other hymn, whether translated or original, has been able to do. It must be noted that undoubtedly the tune helps much to this success. And here before we pass on let us say with regard to tunes that if, instead of lacerating our nerves by having elaborate Western tunes badly rendered in our Chinese congregations, we were to follow more closely the Chinese genius such as it is: and look forward to seeing it slowly develop it would be better. We think Gregorian music would prove acceptable to the Chinese. It should be remembered that generations of development are at the back of our own progress in music's divine art.

The hymnology of China will divide itself into two great divisions: that written in the Wenli style, and that written in the spoken language.

In translating we think the first thing necessary is for the translator to be thoroughly conversant with the idea of his original, this implies more than memorizing it. Let him know it so well that in a moment of quasi-inspiration it will flow from him in fluent, rhythmic Chinese in the same metre of course for preference as the original. Even in writing in a dialect we should not be tempted to disfigure our work by pure colloquial (土話). Slang or uncouth expressions would not be tolerated in an English hymn: and simplicity does not necessitate lack of refinement.

A hymn should be simple. It should be accessible to the humblest believer: it should not be draped too heavily with literary ornament; and this because it is meant for music. Its best ornament can be given by a sympathetic musician. Take as an example of simplicity Isaac Watt's great hymn: "O God, our help in ages past: "which is simple in the best sence of the word, and grand in its simplicity withal. And yet what a perfect lyric it is!

Then a hymn should have rhythmic grace. And here it must be borne in mind that only those who have a sense of rhythm can produce such work. The foreigner is doubly handicapped by reason of the fact that he not only requires a sense of rhythm, but he also requires to be sufficiently at home with Chinese to be able to use it rhythmically. He should also be in a position to be his own critic, as far as the artistic side of his work is concerned. There is no reason why he should not be able to become such to a large extent in the spoken language; but no foreigner would consider himself a final critic when the Wenli moulds are employed.

When writing in Wenli naturally the translator will observe the laws of writing that obtain in such work. He should regard conformity to the rules observed by Chinese scholars as a *sine quâ non;* because it is inevitable that hymns written in such a style should be liable to criticism from connoisseurs in the art. But when writing in Mandarin or other dialects we think he should feel free to follow his own inspiration, or the needs of the hymn he is translating. For example: to translate "Brightest and best of the sons of the morning" into Dactyls, as in English, requires the use of a metre unknown, so far as the present writer is aware, to Chinese poets. Therefore in employing such a measure to begin with he breaks every rule possible as regards the mould of his hymn.

Attention must be paid to quantity and accent, and even if the translator has a reliable ear he should also know at least the rudiments of poetical technique: for be it remembered hymns are in the first instance poetry: and Wordsworth's dictum, that the first object of casting thought into verse is to give pleasure, holds good here also. In writing Mandarin let the translator feel free to follow Western models: believing that China will gain thereby.

The two great divisions of Chinese Hymnology are Wenli and Dialectic. Each of these will again divide into

Translation and Original. We have put the latter in this order because although the reverse seems more natural, yet in practice the beginning of Chinese Hymnology is characterized by translations rather than by original work: this of course is inevitable. It has been the case in every church as the reader may realize for himself by casting his mind back through the past. There is also such a thing as a translation becoming a classic in the language into which it has been adopted. "*Veni Creator*," and "*Vexilla Regis prodeun'*," in their English dress, "Come, Holy Ghost, our souls inspire," and "The royal banners forward go," are deservedly high in universal esteem. In some cases a translation may exceed the original in literary merit: and this will be a gain to the Chinese.

It would be unnecessary even if it were possible to mention every hymn book that has been compiled for the Chinese Church.

We must notice a few however before we close.

The Peking Hymn Book we have not seen. It was published in 1871 under the title 頌主聖詩. Another that is now out of print is the Tientsin Hymn Book edited by Jonathan Lees. We recommend his preface to the reader's attention. The copy we saw bore the title 聖教詩歌 and date 1891. 讚美詩 is a little book containing 100 hymns including several choruses. The translation of "Rescue the perishing" is a successful effort in peculiar metre. The reader will be aware that this hymn is in dactyls. In justice to the Tientsin hymn book we should notice that it also has an equally rhythmical though different translation of the same hymn. Unless a translation is bad, perhaps it would be better for us to seek fresh fields in our work however. 頌主聖詩 is also the title of the Union hymn book so called because in a large district of China several Missions have united in using it. Unity is a good thing but we certainly think as far as Chinese Hymnology itself is concerned it will gain much

more from diversity in this matter. The Union Hymn Book is now undergoing much needed revision. 頌主聖歌 is published by the C.I.M. It contains a good selection of hymns, amongst them one which we think is perhaps perfect as a hymn viz., No. 88.

讚主詩歌 is the title of the book edited by Rev. A. Sutley mentioned by us above. 孩童詩歌 is a book for children edited by Miss Garland of the C.I.M. It seems to us excellent in supplying the need for a good collection of children's hymns. 頌主聖詩 is again used by the Protestant Episcopal Church of America for the title of of their hymn book. It is specially rich in such hymns as "Onward Christian Soldiers," "All glory, laud and honour," and the like. Selected hymns from this volume, done into simpler style, are published together in another little book under the title of 頌主聖詩節錄.

官話詩歌 is a little volume published by the Rev. F. W. Baller of his own translations. This of course is a guarantee of good work. As an example of what Mandarin well handled can do with a triple measure take hymn five which is a good specimen of the amphibrach, or trisyllabic foot with one long between two short syllables. The following line is perfect:—

所須用 | 所缺少 | 他補足 | 有餘,

Compare the line with an example of the same measure in English, and it will be seen how similar is the effect on the ear:—

"More holi | ness give me | more strivings | within."

From what we have observed in the books we are mentioning here we think a greater success in triple measures is attained by the Mandarin than by the Wenli.

讚神聖詩 is the title of the hymn-book published by Nevius and Mateer. It is well known to many as an excellent compilation. 福音讚美詩 is Dr. Davis' little

book "Gospel hymns with Annotations." We were disappointed at not finding a translation of "Look, ye saints, the sight is glorious" amongst the many well-loved hymns represented there. We have not been able to come across this triumphant Gospel hymn so far, but hope it has been translated.

頌主詩歌 is the title of the hymn book published by Messrs. Blodget and Goodrich. We are specially attracted by an excellently rhythmical translation of "Eternal Father, strong to save" in this book. The book contains 108 hymns of which that is the last.

NOTE.—Articles on "Chinese Hymnology" by Mr. Mumm have also appeared in "The Chinese Recorder," December 1911, and "The Church Missionary Review," August, 1911.—EDITOR.

II.

By Rev. S. Champness: W. M. S. Iyang, Hunan.

Considering the important place which Christian hymns have occupied in the history of the Church of Christ in all ages, it is not surprising that when any attempt is made to chronicle the story of Chinese Christian Hymnology, one begins at the outset to mention the names of great Missionary Pioneers, as having done much work in the early days to produce hymns in the Chinese Language. Among the names of early hymnwriters and translators in China there stands pre-eminent the name of William C. Burns.

A letter from the late Mrs. T. P. Crawford, of Tai-an Fu, received some years ago, sheds an interesting light upon the old days of Missionary Work, and upon early attempts to provide the Chinese Church with Songs of Praise.

"When we reached Shanghai early in 1852 there was not, so far as we could learn, a single hymn book in Chinese.* There were a few hymns in Wenli, and the elder Bishop Boone had a few chants and possibly a few hymns in Shanghai Colloquial, but there was a decided opposition to "Colloquial Hymns." My husband, with the aid of his teacher who was afterwards the first pastor of the Baptist Church in Shanghai, wrote and translated a small collection of hymns in the Shanghai Dialect. After removing to Shantung Province in 1863 he changed these into Mandarin. For several years the collection was used in manuscript. The first printed edition was issued in 1870."

The date given by Mrs. Crawford is over forty years after Morrison's arrival at Canton, which is an indication of the slow progress made in those days.

A similar record comes from Ningpo. Dr. Goddard of the Baptist Mission, himself a Missionary of the Second Generation, and now numbered among the Seniors writes:—

"I came to Ningpo as a boy in 1848 and left for home in 1854. If my memory serves me right, up to that time there was no singing in our Chinese services. About that time the Ningpo Romanised Colloquial System was developed. This was introduced by the Rev. W. A. P. Martin, happily still with us. His brother, Rev. S. N. D. Martin was the leader in the writing of hymns in Ningpo: he was followed by Mr. and Mrs. Hudson Taylor, Rev. H. V. Rankin, Rev. R. H. Cobbold, and W. A. P. Martin. The Ningpo Christians are fortunate in possessing a Union Hymn book."

This is also the case in Amoy, where a splendid record of good work in Psalmody is extant. The first Hymnal was

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* But see List of Hymn books given in the third part of this Chapter.—*Ed.*

a small book of thirteen hymns: the principal writers were Dr. Young, W. C. Burns, and Dr. Talmage. This was succeeded by a book of 59 hymns: and at the present day there is an excellent collection of one hundred and fifty in use.

Missions in Foochow possess an honourable record of work done in the same direction, and like Amoy, have shared in the benefits of the presence of W. C. Burns. For many years three Hymnals have been in use, issued by the Anglican, American Board, and Methodist Episcopal Missions respectively, but now the welcome news has been given me that a Union Collection is in course of preparation.

In other centres of Missionary work similar records exist of work done. In Hankow, Dr. Griffith John, William Scarborough and David Hill did their share in the early days, while Thomas Bramfitt and Arthur Bonsey have done service in the preparation of the Union Hymn Book of 1894. This Union Book is now undergoing revision, and it is to be hoped that an edition with Tunes will be published along with the Edition of Words only.

A Musical Edition of this was promised in 1894, but was not issued until 1905. This itself is not what is absolutely necessary, namely, a book in which a tune is set to every hymn, words and music being together.

In North China the principal work was done by Dr. Blodget, who in company with the ubiquitous Burns, made many hymns. Dr. Blodget's version of "'Tis Midnight, and on Olive's Brow" is about the best he accomplished, and is a model of what a Chinese hymn should be. Dr. Joseph Edkins was a prolific hymn-writer, and Jonathan Lees was another Charles Wesley (at times resembling him in the inequality of his work.) Dr. Goodrich was a fine successor to Dr. Blodget, and the latest edition of the Blodget had Goodrich Hymnal is deservedly carrying all before it.

So far not many Chinese hymnwriters have appeared, but what work they have done is of the best. The principal Chinese hymnwriter so far has been Pastor Hsi of Shansi. His hymns were set to Native Airs, and are "Chinese of the Chinese" in their style. No Englishman could write such hymns. One of these has been widely used in North China at big Revival Meetings and Conventions. Its first line is 我們這一次的聚會有个緣故. Another is an excellent Missionary Hymn which appears in the C. I. M. Hymnal, "Gospel Preachers sent by Jesus."

Missionaries in India make use of Vernacular Hymns sung to Native Airs as a means of attracting a congregation and of imparting instruction in Christian Truth. It is not very easy to accomplish this with a Tonic Language like Chinese, where the Tone becomes extinguished by the melody sung, but if it is possible for Chinese who have studied the Libretto of Theatrical Plays to understand the words sung by the Actors on the stages, it should be possible to use Christian Hymns in the same way that Mr. Sankey used in singing the Gospel. The writer has in certain Chinese Revival Services made use of this method, which of course necessitates that the audience should have the words before them in order to understand what is being sung. It is possible in this way to "Sing the Gospel" in China.

It would be a great help to the Christian Churches of China if in future the principal hymns in use could be standardised. At the present time there are at least six versions in use in Mandarin speaking Churches of the hymn, "Jesus, Lover of my Soul." I suppose that the various Missions concerned each consider the version they use as the best, and it would not be easy to make a version for general use that would please everybody. Still the need of this is great. My own suggestion is that the Committee who are now working on Bible Revision should later on devote their attention to the Standardisation of

Hymns. Most of that Committee are experts in hymnology, and they would be able to do this much needed work in an acceptable manner. Next to the Bible, Christian hymns and songs are the greatest heritage of the Church, and a standardised form of hymn to be used in the future in all collections published, would do much for real Union among the Churches. There are many well-known hymns that could be so standardised to the great and lasting benefit of the Christian Church in China, and the time has come when such work should be accomplished.

NOTE.—Those interested may consult on this subject the *Chinese Recorder* for 1902, p. 244; for 1905, pp. 505, 562, 634; for 1906, pp. 443, 674; for 1909, pp. 184, 189, and 195.—*Editor.*

III.

A List of Hymn Books.*

Compiled by Rev. D. MacGillivray, D.D., Shanghai.

1. 養心神詩 Hymn-book. 27 leaves, 1818, by Dr. R. Morrison.

   This contains a short preface—and thirty Hymns, being, in general, prose translations of Psalms, and Hymns commonly used in Christian countries, which were turned into verse by his Chinese assistants.

2. 養心神詩 Hymn-book. 46 leaves. Batavia. Lithography. By Dr. W. H. Medhurst.

   This is a translation of 71 Hymns, chiefly from Rippon and Watts, with one from the Olney collection. After a most thorough revision, this was republished at Shanghai, in 77 leaves, 1856.

3. 養心祖詩編 New Hymn Book, 10 leaves, by William Young, Amoy, 1852.

   This is a collection of 13 hymns in the Amoy dialect.

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*The following list is indebted to Mr. Wylie's Memorials of Protestant Missions for the early period. The list shews a vast amount of consecrated labour in this department. D. Mac.G.

4. 祈禱神詩 Prayers and Hymns, pp. 22, Bankok, 1840, by Dr. Dean.

This is on European paper, printed on both sides; neither the leaves nor the pages numbered, and no running title. It commences with a short form of prayer for public use, then a private prayer, and the Lord's prayer, after which are two general forms of prayer. This is followed by 32 hymns, having the time for each marked in Roman characters.

5. 養心神詩新編 New Hymn-Book. 59 leaves. Amoy, 1857, by Mr. A. Stronach.

The first 13 hymns in this book, which is in the Amoy dialect, are the collection by Mr. Young; 35 others are from the Presbyterian hymn book, slightly modified; and the remaining 37 are by Mr. Stronach, the compiler.

6. 讚美詩 Hymns of Praise. 16 leaves. Ningpo, 1851. By Dr. McCartee.

This is a collection, chiefly translations, of 23 hymns and a doxology. It was reprinted at Foochow.

7. 養心神詩 Hymn-Book. 61 leaves, Hongkong, 1851. By Rev. R. Lechler.

This is divided into two parts, the first of which in 22 leaves, contains 55 hymns and 7 doxologies, being a selection from Dr. Legge's hymn book.

8. 讚神樂章 Hymns and Tunes. 13 leaves. Ningpo, 1856. By Rev. E. C. Lord.

In this the Chinese and Roman characters are combined.

9. Hymn Book in the Amoy dialect. pp. 26. Amoy, 1859. By Rev. J. Van Nest Talmage.

This is a collection of 25 hymns, printed in the Roman character, of which the first 13 are merely a transliteration of Mr. Young's book. Of the remainder, some were composed by the Rev. C. Douglas.

10. 讚主詩歌 Hymns of Praise. 38 leaves. Shanghai, 1858. By Rev. Wm. Muirhead.

This is a collection of 100 hymns in the Shanghai dialect, prefaced by a statement of thirty principal doctrines of the Christian religion, with an elaborate detail of pertinent Scripture texts under each. A subsequent edition was published in 55 leaves.

11. 救世聖歌 Salvation Hymns. 39 leaves. Shanghai, 1861. By Rev. Wm. Muirhead.

This is a collection of 69 hymns.

12. 神詩合選 Hymn Book. 30 leaves. Amoy. By Rev. Wm. C. Burns.

This is a collection of 64 hymns and 4 doxologies, with table of contents; the greater part are from Dr. Legge's hymn book, with slight modification; of about a dozen additional, two or three are entirely new, the remainder being founded on hymns in Dr. Medhurst's Hymn Book, but entirely remodelled. Mr. Young's Hymn Book is bound up with it as an appendix.

13. 潮腔神詩 Hymns in the Chaou-chow dialect. 21 leaves. Swatow, 1861. By Rev. Wm. C. Burns.

This is a collection of 29 hymns in the dialect of the people at Swatow and the surrounding region.

14. 榕腔神詩 Hymns in the Fuh-chow Dialect. 25 leaves. Fuh-chow, 1861. By Rev. Wm. C. Burns.

A collection of 30 hymns and 3 doxologies, with table of contents and doxology appended; besides two hymns on the back of the title-page, on the "Sufferings of Christ," and "Observance of the Sabbath."

15. 厦腔神詩 Hymns in the Amoy Dialect. Amoy, 1862. By Rev. Wm. C. Burns.

This is a collection of 20 hymns, four or five of which are new, the remainder having been previously published in the Swatow and Fuh-chow dialects.

16. 榕腔神詩 Hymns in the Fuh-chow Dialect. 53 leaves. Fuh-chow, 1865. By Dr. R. S. Maclay.

Thirty-three of these were originally published by Mr. Burns; thirteen of those following are by Dr. Maclay and six by the Rev. C. Hartwell, the remaining twenty-nine being translated by Dr. Maclay from Dr. Legge's book. There is a preface and table of contents.

17. 頌主聖詩 Hymn Book. Peking. By Rev. J. Edkins, B.A.

A collection of 81 hymns.

18. Hymn Book. pp. 155. Ningpo, 1860. By Rev. H. V. Rankin.

This is a translation, selection, and compilation of 166 hymns in the Ningpo dialect, printed in the Roman character;

a large number being taken from a hymn book printed in 1857, in 122 pages, containing 111 hymns, by various Ningpo missionaries. The measure and the subject is given at the head of each hymn. At the end there is an alphabetical index, and an index of subjects, followed by 9 doxologies.

19. Hymn book. pp. 32. Ningpo, 1855. By Rev. S. N. D. Martin.

This is in the Ningpo dialect, printed in the Roman character.

20. Psalms. pp. 72. Ningpo, 1857. By Rev. W. A. P. Martin.

This is a selection of the Psalms of David, translated into the Ningpo dialect, and printed in the Roman character.

21. 歌頌詩章 Hymns of Praise. 20 leaves. Canton, 1863. By Rev. G. Piercy.

There are altogether 34 hymns in this collection, with the measure marked to each.

22. 讚神詩 Hymn Book. Shanghai, 1855. By Rev. T. P. Crawford.

This is in the Shanghai dialect.

23. 宗主詩章 Hymn Book. 60 leaves. Canton, 1860. By Rev. J Chalmers, A.M.

This contains nearly the whole of Dr. Legge's Hymn book, set to music according to the European notation. There are 81 hymns and 7 doxologies.

24. 讚神詩 Hymn Book. 25 leaves. Shanghai, 1860. By Rev. A. B. Cabaniss.

This is a compilation of 21 hymns and 3 doxologies.

25. 頌揚眞神歌 Hymn Book. 87 leaves. Shanghai, 1862. By Rev. J. L. Nevius.

This is a version in the Mandarin dialect of 100 hymns from Mr. Rankin's hymn book, and 10 doxologies. They are for the most part translations of favourite English hymns. There is a preface by a native scholar, and a table of contents. A second edition carefully revised, with 24 hymns added from other sources, was published at Shanghai in 1865, in 111 leaves. There is a preface to this edition by Mr. Nevius, in addition to the other.

26. 讚美聖詩 Hymns of Praise. 74 leaves. Shanghai, 1861. By Rev. J. W. Lambuth.

This is a collection of 100 hymns translated into the Shanghai dialect. The measure is marked to each in Roman letters.

27. 宗主詩章 Hymn Book. 30 leaves. Hankow. By Rev. Griffith John.

This is a collection of 50 hymns. 1876 edition, with 200 hymns.

28. 漳泉神詩 Chang-chow and Tseuen-chow Hymns. 39 leaves. Amoy, 1862. By Rev. Carstairs Douglas.

This is in the dialect used in the Amoy region. The first 25 hymns are an edition of Mr. Talmage's hymn book in the Chinese character. The remainder are by Mr. Douglas the compiler, and other members of the Presbyterian Mission.

29. 聖山諧歌 Hymns set to music. pp. x 80. Ningpo, 1858. By Rev. E. B. Inslee.

In this the music is printed in the European form, and the hymns interlined, first in the Chinese character, the two lower lines being a translation of the same into the Ningpo dialect, printed in the Roman character. The first page contains a short advertisement; next follow, a table of contents, a table of metres, with alphabetical index and five pages of instructions, all in the Ningpo dialect and Roman character. The last five leaves contain the counterpart in the Chinese character, with another table in the Roman.

30. 頌主聖詩 Hymn Book. 42 leaves. Peking, 1864. By Rev. Wm. C. Burns. 1862.

A collection of 54 hymns, with table of contents.

31. 福音讚美詩 Gospel Hymns. Mandarin. By Rev. J. W. Davis, D.D. 121 Hymns with annotations, specially for enquirers.

32. 復興詩歌 Hymns of revival, with music. By Miss Dora Yu, Shanghai.

Mandarin. 110 Gospel Hymns.

33. 詩篇精意 Metrical Paraphrase of the Psalms. By Rev. F. W. Baller.

Mandarin. 158 pages.

34. 讚神聖詩 Hymn book, Mandarin. (Nevius and Mateer). Revised and enlarged edition, 1893. 166 leaves.

35. 公主詩歌 Hymn Book, Mand. With two English Indexes. Foreign Paper. 315 Hymns. By J. Blodget, D.D.

Blodget and Goodrich Hymnal, 1910. new edition, 5 styles.

36. 聖教詩歌 Hymn Book, Mand. Foreign Paper. Cloth cover, with Eng. Index. By Rev. J. Lees, Tientsin 429 Hymns. (348 by Mr. Lees), 1891.

37. 曲譜公讚詩 Memorial Hymn book with Music. White paper 183 leaves. By Rev. A. Woodruff.

38. Shanghai Hymn Book, 132 hymns, by Wm Muirhead, D.D. 1888.

39. Union Hymn Book, Shanghai Dialect. 117 leaves.

40. 甯波讚美詩 Ningpo Hymn Book. 183 leaves.

41. 江南讚美詩 Kiang-nan Hymn Book. Index. 199 Leaves.

42. 福音聖詩 Gospel Hymns, 210 in number, 9 different styles. from 10 cents to $2.00—China Baptist Publication Society, Canton.

43. 公主聖詩 Union Hymn Book, in 11 styles from 6 cents to $1.00. Central China Religious Tract Society.

44. 孩童詩歌 Children's Hymnal, by F. W. Baller, C. I. M. and Miss Garland.

45. 頌主詩集 Hymns of Praise (with music) by English Baptist Mission, Shantung.

Including over 200 tunes specially composed for the Chinese church. Tonic Solfa Edition in preparation. 1910.

Price with English Indexes. Cloth Boards, Gilt Stamp, $1.50. Chinese edition, without English Indexes, Paper Boards $1.00.

46. 公主聖詩 Hymn Book of Protestant Episcopal Church of America.

47. Evangelistic Hymns, by P. F. Price, D.D. (in press)

48. Shansi C. I. M. 1901 (contains Pastor Hsi's hymns)

49. Southern Baptist, Shantung. 1902

50. Crawford Hymnal, Shantung. 1869

51. German Mission Hymnal, Shantung. 1901

52. Kiangnan Union Hymnal. 1899
53. Ningpo Hymnal. 1910
54. C. M. S. Hymnal, Bishop Moule. 1893
55. C. M. S. Hymnal Companion. 1888
56. American Church Hymnal. 1893
57. Blandford's Kiangsi Hymnal. 1895 & 1902
58. Harry Price's Kiangsi Hymnal. 1909
59. C. I. M. Hymnal. 1895
60. Pe ing Union Hymnal, (150 hymns). 1905
61. Canton Basel Hymnal. 1884
62. Hankow Wesleyan. 1875

CHAPTER XVII.

THE WORK OF MEDICAL MISSIONS IN 1911.

By C. J. Davenport, F.R.C.S.

THE year under review, 1911, which promised to be one of uneventful prosperity and progress, has terminated in confusion and tumult.

In Manchuria, and Central China, dire calamities, in the form of plague and famine, overtook thousands, but the revolution which had its inception in Wuchang has spread so as to profoundly affect the whole Empire.

These events, while practically, for the time being, putting a stop to every other form of Mission Work, have only brought into greater prominence the benign and beneficial influences radiating from every Medical Mission Institution wheresoever planted.

The epidemic of Pneumonic Plague in Manchuria during the early days of the year, drew many medical missionaries to that region, where their presence and help, together with those already on the spot, was largely instrumental in controlling and stamping out the fell disease. Such consecrated service was warmly appreciated by the Chinese authorities, who appealed to the Medical Missionary Association for help, and who since have bestowed special decorations upon those who participated in the campaign. Dr. Dugald Christie of Moukden was also honoured by having the title of C.M.G. conferred upon him by his King, in recognition of his long and valuable services, and for the part he played in organising the Plague Conference held at Moukden.

The heroic death of Dr. Jackson from plague made a deep impression, and it is reported from Moukden that "the passing of that terrible scourge leaves the people more than ever conscious of the value of that ministry of healing which is so essentially a part of the Gospel of Christ."

The terrible Flood and Famine in Central China, with its accompanying ravages of typhus and relapsing fevers, created a condition where medical work was only limited by physical endurance. So highly was the life and work of Dr. S. Cochrane esteemed by the Chinese among whom he lived, that, it is stated, when he was lying at death's door from typhus, in the centre of the famine area, some twenty or or thirty heathen men visited a neighbouring temple and vowed before their Deity that they would each give up a year off their own lives if only the life of their beloved Physician might be spared, and we can only pray that that devoted band may find eternal life, instead of forfeiting a year of their own natural lives.

The devastating Revolution would have claimed thousands more as victims but for the fact that in most large centres throughout the Empire the Church of Christ had already planted true Red Cross hospitals, which, with open doors, willing hands, and loving hearts, were waiting to receive the many sick and wounded in their extremity. In and around Hankow, at one time, it is estimated that over 1,000 soldiers were under treatment in the Mission Hospitals.

Hence, through these extraordinary events, the past year has markedly demonstrated the boon and blessing bestowed upon the country and people, by this form of Christian ministry. When, at the same time, the hundreds of thousands of patients have the word of life faithfully presented to them, the inestimable value of Medical Mission work can be readily realised.

Statistics.

An attempt has been made through the year to collect the statistics of Medical work done during 1910. Partial success only has met the effort. From some 415 members of the China Medical Association only 175 returns were received. These gave the returns of 126 hospitals and 191 dispensaries. However, as far as they go, they indicate marked increase over the returns of any previous year. They are as follows:—

Foreign nurses		62
Chinese assistants of 5 years' standing		241
Medical student helpers		625
Bed accommodation	for men	4,399
	,, women	2,308
In-patients	male	37,598
	female	13,532
New out-patients	male	454,640
	female	164,320
Total out-patient visits		1,594,828
Operations under general anæsthetic		14,382
Fees received	Mex.	$136,730
Donations	,,	63,996
Total local income	,,	297,153
Total Expenditure	,,	491,416

General Survey.

Dr. W. H. Park, writing from Soochow, well sums up the situation when he says:

"Reports to hand show no discouragement along any line, but a succession of encouraging features—increased confidence, increased surgical practice and performance of major operations, and above all an increase in the number becoming interested in Christianity. In some cases sickness amongst the foreign doctors has led to the closing of wards, or of small hospitals for the time being.

Such things show our work is undermanned and that there is need for more doctors. For the amount spent on them, mission hospitals probably do more and better work than any other hospitals in the world. They treat their thousands and tens of thousands every year and do surgical and scientific work first class in every respect, and yet many of them have not cost in building and outfit as much as the operating ward in some of the first class hospitals of Europe or America."

Dr. Park here touches on one regrettable fact, viz., that flourishing useful work has oft-times had to be closed down because the single-handed worker has had to leave. We would more and more urgently advocate that every hospital should have more than one foreign doctor, in order that the above calamity may never happen to any town or district where the benefits of Medical Mission work have once been established.

Special Features.

1. **Extension.** Extension in new centres, provision of more suitable buildings and better equipment are reported from all parts of the Empire.

Dr. Logan from Hunan writes "Medical work has been growing in interest and importance in Hunan. At present there are hospitals in Yochow, Changsha, Siangtan, Hengchow, Yungchow, Paoting, Iyang, Chenchow, Changteh, and Shenchow, and dispensary work has begun in Tsingshih."

Dr. Wilkinson from Foochow writes that there has been considerable building progress in connection with hospitals in Fukien during the past year, and there is continual endeavour to bring equipment and methods as nearly as possible up to home standards, consistent with available financial resources and local requirements.

Dr. Christie from Manchuria writes "patients have frequently to travel hundreds of miles to be treated in the hospitals of the large centres: but within the last few years medical work has been started among the Eastern hills and valleys where the population is rapidly increasing."

2. **Nursing.** This has undoubtedly been the weakest side of Medical Misson work. Raw material for nurses, male and female, has been the only material available as each centre has started. It is long ere such raw material can catch the spirit and technique of intelligent and scientific nursing. Experts are needed for teaching and efforts are being made on all sides to better present conditions. Social conditions now admit of lady nurses coming to China as matrons to both men's and women's hospitals. Each year, and 1911 has been no exception, sees more and more devoted, capable nurses give up their lives to this most needed service. Many Chinese men and women are now under training; and, in Central China especially, examinations are yearly held in order to secure a standard of efficiency and grant a nursing certificate. Maternity nursing is also taught in Hongkong, Canton, and many other centres enabling those who have passed through the course to go out and attend patients in their own homes.

3. **Private Ward Accommodation.** The necessity and advantage of providing such accommodation for better-class patients has been much felt this past year. Sufferers, refined in feeling and able to pay, fully appreciate the comfort, quiet and cleanliness of such rooms, where their own home folk can come and be with them in their time of pain or weakness. The advantage is to the Hospital as well as to the patients, for it helps in the support of charity beds. Mission services may not perhaps be held in these rooms, but words can be spoken, and books left to be read, which reach an ever widening circle.

4. **Medical Education.** Very marked advance has taken place in this department through the past year. The Peking Union Medical College turned out its first batch of sixteen graduates in April, while one hundred and three students form the School, divided into five year classes.

The opening of the Union Medical College at Tsinan in April marks an important step in the development of the Shantung Christian University. The Governor of the Province performed the ceremony. The building is an excellent one, and twenty-eight students form the School. So in Moukden, Nanking, Hangchow, Foochow, Canton, and other centres medical education is advancing steadily.

Harvard University has sent its forerunners to Shanghai to begin at once what promises to be a first-class Medical School taught in English, formed by the union of St. John's and Boone Medical Schools.

China should therefore year by year be increasingly supplied by well taught intelligent native doctors. But what are these few among four hundred millions of people. We may in passing note that the Chinese themselves are being stimulated to supply their own hospitals, and are training their own nurses and students.

5. **Translation Work.** To supply literature for our schools and students the C.M.M.A. has gone steadily forward in its translation work under the Editor-in-chief, Dr. P. B. Cousland. Good help for the support of this translation work has come from a few Mission Boards, the China Emergency Committee, and through the Wellcome trust. A beautifully got-up Atlas of Anatomy, a practical Anatomy, Rose and Carless' Surgery Vol. III., and several revised editions of the Medical books have been issued through the year. Twenty different medical works are now on the market. The yearly sales of these books are steadily on the increase.

The "China Medical Journal," the organ of the C.M.M.A., now reaches a circulation of over 600 copies bi-monthly, and is finding its way into the scientific libraries of the West.

The Committee on Scientific Research continues its work, and through the year some interesting facts have been elucidated, especially with regard to schistosomiasis.

Leper work, a crusade against tuberculosis, provision for the insane, dissemination of literature on public health and hygiene, etc., have all been promoted and developed.

Losses.

The ranks of the Medical Missionary body have been depleted, through sickness and death, by the loss of several foremost leaders, Dr. W. H. Boone is having to spend the eventide of his faithful, devoted life, in California.

Dr. W. H. Jefferys, after a comparatively short, but most efficient and strenuous service, has had to retire before the Chinese climate.

Early in the year Manchuria claimed Dr. A. F. Jackson a victim to pneumonic plague, and revealed to the world another heroic, Christian martyr.

With regard to the death of Dr. Geo. A. Stuart the following resolution was passed: "By the death of Dr. Geo. A. Stuart we have sustained the loss of one of the most influential of our members; a man widely known for his interest and activity in general missionary work as well as for his attainments in the medical profession: a pioneer in Union Medical teaching, and one whom we were proud to honour as President of the Medical Missionary Association; a thorough student of Chinese whose literary activity was widely appreciated."

Report of the Publication Committee of the China Medical Missionary Association.

By Dr. P. B. Cousland.

The China Medical Missionary Association at its first meeting, in 1890, appointed a Term Committee to draw up a standard medical nomenclature in Chinese, and at its second meeting, in 1905, it appointed a Publication Committee to bring out a series of medical text-books using this nomenclature. At its third conference, in 1907, it appointed Dr. P. B. Cousland as Editorial Secretary to give his whole time to this work, and at the last meeting, in 1910, the two committees were amalgamated.

During 1911 two important works in Anatomy were issued:—one an Atlas of Anatomical plates with letter press in English and Chinese; the other a full translation of Heath's Practical Anatomy, a well-known English manual of dissection. While the dissection of the human body is still impossible in China, yet it is important that the students study the subject regionally as well as by systems, hence this latter work. The plates for the atlas are from the late Prof. Cunningham's Text Book of Anatomy and were printed in Edinburgh. These books are proving popular even outside of medical circles. Several copies were bought by some of the Princes in Peking.

A translation of the well-known Ophthalmology of Dr. Fuchs of Vienna by Dr. Neal of the U.M.C., Tsinan, was also published, being the second book on Eye Diseases translated by Dr. Neal.

The third volume of Rose and Carless' Surgery was issued towards the end of the year. This work is well illustrated and printed on special paper imported from London, in accordance with the wishes of the English publishers.

The Publication Committee is anxious to publish a medical journal in Chinese for the benefit of the rapidly increasing number of students of medicine, but so far the time of the limited number of translators is completely absorbed in the very necessary work of translating text-books.

In all the Committee has issued 18 works, being 28,200 copies and 14,550,000 pages; also reprints and new editions 3,500 copies, being 1,100,000 pages.

Appended is a list of the medical books published during the past five years, books which use the Committee's terminology. A number of small translations have been made from the Japanese by Chinese who studied in Japan but the terminology is very different and not so suitable for this country.

Publications of the China Medical Missionary Association.

Anatomy, Essentials of, Gray. Edited by Dr. R. T. Shields. 263 ills., 394 pages. 1910.

Anatomy, Atlas of (from Cunningham). With letterpress in English and Chinese. Edited by Dr. P. B. Cousland. 432 illustrations, 240 being in colour. 420 pages. 1911.

Anatomy, Practical, Heath. Translated by Dr. T. Cochrane, and Dr. E. T. Hsie. 321 illustrations, 32 coloured. 754 pages. 1911.

Bacteriology, Archinard. Translated by Dr. W. H. Venable. 79 ills. 246 pages.

Eye Diseases. Translated by Dr. J. B. Neal. Fifth Edition. 1910. 31 ills. 176 pages.

Gynecology, Penrose. Translated by Dr. M. H. Fulton. 209 ills. 498 pages.

Medical Lexicon. An English-Chinese Medical Terminology. Compiled for the Terminology Committee by Dr. P. B. Cousland. 436 pages. 1908.

Medicine, Practice of, Kerr. Revised by Dr. Mary Niles. 25 ills. 634 pages.

Medicine, Principles and Practice of, Osler. Translated by Dr. P. B. Cousland. 1910. 40 ills. 1,108 pages.

Military Hygiene. Dr. Chao Sze-fah. 18 ills. 4 plates, 69 pages.

Nursing, Manual of. Compiled by the C. C. M. M. A. Second Edition, revised. 1909. 170 pages.

Nursing, Robb. Translated by Eleanor Chesnut, M.D., and Ruth Bliss Boggs, M.D. 1910. 17 ills. 282 pages.

Obstetrics, Evans-Ashton. Revised and translated by Dr. Niles. 121 ills. 393 pages. 1909.

Ophthalmology, Fuchs. Trans. by Dr. J. B. Neal. 63 ills., 3 coloured plates, 298 pages.

Physiology and Histology, Halliburton. Translated by Dr. P. B. Cousland. Fifth Edition. 1911. 194 ills. 382 pages.

Skin Diseases. Trans. by Dr. J. B. Neal. Third Edition. 1907. 17 ills. 122 pages.

Surgery, Rose and Carless. Edited by Dr. J. G. Cormack 916 pages. Vols. I, II, III. 304 ills.

Therapeutics, Hare. Trans. by Dr. J. H. Ingram. Second Edition. 1911.

Published by the A. B. C. F. M.

Anatomy, Gray, Dr. H. T. Whitney. 364 ills. 840 pages.

Published by Dr. M. Fulton.

Nursing in Abdominal Surgery.

The Roller Bandage, Hopkins.

CHAPTER XVIII.

UNION AND FEDERATION.

I. General Progress of the Movement.

By Dr. T. Cochrane, Peking.

MOVEMENT towards Union makes steady progress from year to year especially in the expensive department of higher education, in which department the progress has been very decided during the past few years in North, West, Central, East and South China. Co-operative movements are also making steady progress and so is the movement along the lines of church union.

In the greater part of Manchuria there is of course practically only one mission because the Irish and Scotch Missions work together both in educational and in ordinary evangelistic and church work and the Danish Mission in the South will probably gradually co-operate fully with these missions. Evangelists are working up from Korea into Manchuria and it is to be hoped this movement will not result in over-lapping. It would be well if plans for a Federation Council could be formulated at an early date so as to co-ordinate the work that is already being done. Some other Missions are talking about entering Manchuria; it is to be hoped if they do, that they will only do so with the approval of existing workers and along lines which will produce greater efficiency without waste.

In the province of Chihli there is the North China Educational Union; this is a Union of the American Board Mission, the American Presbyterian Mission and the London Mission. The Medical Department of the union includes also the Methodist Episcopal Mission, the Church of England Mission, and the Medical Missionary Association

of London. The question of a much more comprehensive and complete union to form a great University is now being considered. In Peking there is also a Union Medical College for women.

The Federation Council of Chihli has had several important meetings with fruitful results. In the opinion of this Council each province should elect for the National Council one foreigner and one Chinese delegate, and for every 5,000 baptised members one additional delegate, foreign and Chinese alternately; this would mean about five representatives from Chihli Province. The secretary for the Chihli Provincial Council is the Rev. W. Hopkyn Rees, Peking.

In Shantung the American Presbyterian Mission and the English Baptist Mission are united in a higher educational scheme for that province in the Shantung Christian University. The Anglican Mission has joined this higher educational work in arts and medicine. The Colleges of this University are located as follows:—College of Arts and Science, Weihsien; Union Theological College, Tsingchowfu; and Union Medical College, Tsinanfu. But there is a proposal to have all the educational buildings located at Tsinanfu in which case the Anglican Mission would probably unite at least in normal education as well as in arts and medicine, and if all the colleges should ultimately be located in the provincial capital, as suggested, possibly the scope of the union would become much wider. The ideal is that this University should carry on the higher educational work of the whole province by complete union of all the missions in all departments. Although no other mission has yet taken up partnership in the University, students are of course received from other missions.

There is a Federation Council in Shantung of which the Rev. E. W. Burt, M. A., Weihsien, is secretary.

The question of union for higher educational work is now under consideration in the province of Honan. The Honan Federation Council is one of the most advanced in China. Not only has it, like some other Federation Councils, printed its Constitution in English and Chinese, but it has published a list of workers with stations and out-stations and a clear map of the province with the names of occupied places and the missions which occupy them. The secretary of this Council is the Rev. H. T. Ford, Taikang.

In Shansi the basis of a Provincial Federation has been agreed to by practically all the missions. The secretary is the Rev. Albert Lutley, Chaocheng.

The workers in Shensi and Kansu are much scattered, but the problem is simple in this province as the work is carried on practically by only two missions.

The West China Union University will meet the needs of higher education for the three Provinces. The Advisory Board, which consists of one member from each Mission (two from the C.I.M. because this mission has two very distinct Church organisations), one from the Y.M.C.A. and one member who represents the three Bible Societies, is somewhat analogous to the Federation Councils in the other provinces except that there are no Chinese on the Board.

In addition to the Advisory Board there is a system of Prefectural Councils on which there are representatives from each Mission, foreigners and Chinese.

Interesting propositions with regard to Church Union are being considered by a Committee appointed by the West China Conference and the ideal in view is one Protestant Christian Church in West China. This Committee in 1911 adopted a scheme of organisation for a united Church. This scheme includes a proposed Declaration of Faith, a proposed Common Basis of Conditions for

Church Membership, and a proposed scheme of organisation for the Christian Church in West China.

The Yale University Mission plans to meet the needs for higher education in the Province of Hunan, and in this province the secretary of the Federation Council is the Rev. G. L. Gelwicks, Hengchowfu.

In Hupeh it is to be hoped that the present Educational Institutions will form component parts of the Wuchang Union University Scheme. In this province there is some union normal work in Wuchang and a Union Medical School in Hankow. A Federation Council for Hupeh was formed some time ago and the full Constitution and By-laws have been printed. The secretary of the Council is the Rev. L. B. Ridgely, B.A., Wuchang.

As regards Kiangsu, union educational work is being pushed forward in the Nanking University and Harvard is joining St. John's University, Shanghai in medical educational work. In Nanking plans for the Union Bible Institute are well forward; and there is a Union Baptist College in Shanghai.

There is as yet no Federation Council in Kiangsi, but one is being formed in Anhui, the secretary of which is the Rev. Alexander Paul, Wuhu.

As regards the province of Chekiang, the American Presbyterian Missions, North and South, have a Union College at Hangchow and there is an active Federation Council whose secretary is the Rev. G. Hudson, Hangchow.

In South Fukien all the Missions are united in educational work and at Foochow in North Fukien there is a suggestion that a Union University be formed. The South Fukien Missionary Conference is somewhat similar in its organisation to a Federation Council except that the Chinese are not represented, but there is nothing analogous to a Federation Council for the Missions in the North.

Proposals are being made for the formation of a Federation Council in Kwangtung, and the Canton Christian College, which is inter-denominational in character, might well be made the centre for higher education for the provinces of Kwangtung and Kwangsi.

Kwangsi has a small staff of missionaries and the proposals towards federation in that province have been warmly received. Such a Council at this stage ought to ensure wise developments as workers are added to the Missions there.

The complete co-operation which exists between the Baptist Mission and the Presbyterian Mission in Shantung is likely to produce one Church. Some purely Chinese movements have resulted in Union Churches in Tientsin and Tsinanfu. These movements are not at all anti-foreign, but by hastening the plans for Church Union we could probably keep such Churches in close association with the other Churches and so prevent an increase of the tendency to form Churches which may gradually drift wider and wider apart from the Churches established by the Missions. The proposals for Church Union in North China outlined below are very valuable as a means to this end. Many of the Churches differ very little in Church organisation, for example, Congregational Churches and Presbyterian Churches. This is especially true in some parts of South and East China where one Church for these Missions seems likely to be only a matter of time. The proposals in North China are somewhat along the lines of the South India United Church and they would include the Churches of the Presbyterian Missions, the American Board and London Missions, the Methodist Episcopal, English Methodist and English Baptist Missions. A rough outline of these proposals, which are quite tentative and unofficial, is sub-joined.

Name. It is suggested that "Chung Kuo Chi Tu Chiao" should be the name of the Church; to be followed by the name of the Town, Street, or other description, with "Fu Yin T'ang" (福音堂) or "Li Pai T'ang" (禮拜堂).

Creed. It is proposed to accept the creeds of the existing Churches that unite to form the Union Church.

Union Constitution. Many branches of the Church already have organisations corresponding to those here mentioned, and it is not proposed to make any change in the English names or constitution of these, but that the Chinese names should be made uniform, and that all should work together as parts of the Union Church. It is proposed that the Church have:—

(1) **Local Councils,** or Kirk Sessions, or Local Churches, or.....These might have Executive functions.

(2) **District Councils,** or Presbyteries, or Circuits, or..... These might combine Executive and Advisory functions.

(3) **Annual Councils,** or Synods, or.....These might combine Executive and Advisory functions.

(4) **General Assembly,** for North China or the Empire. This might combine Executive and Advisory functions.

Churches. Each Church should be free in matters of Church Government, and its representatives on the Union Councils might be Lay Members, Clerical, or Deaconesses, etc. as the Church decides.

Statistics. With regard to Foreign Statistics, each Society would maintain its present relations with its Churches, but Chinese Statistics would be kept uniformly as Union Church Statistics.

One of the greatest needs of our mission work in China is to have a representative body such as the National

Federation Council would be, and it would be easy to form such a body at an early date, as so many of the Provinces now have Federation Councils and most of those which have not Federation Councils have bodies somewhat analogous to Federation Councils. This national body ought to be possible in the very near future. Very few of the Federation Councils have yet drawn up complete co-operative plans for the evangelisation and for the necessary educational and training work of the Provinces. In view of quickened interest at home, especially among business men, this work should be done quickly.

This review of the field will show that our opening contention, that movement towards union is making steady and satisfactory progress, is well founded. The harmonious spirit and the desire for union which exists throughout the whole country are matters for great joy and thankfulness, and augur well for the complete realisation of our task, viz: the establishment of a Church in China strong enough to complete the work which we have begun.

II. Church Union in West China.

By Rev. J. Beech D.D., Chengtu.

In West China we have been approaching Church Union along the lines of least resistance and greatest immediate benefit to the work in hand, and have now come to the supreme problem of forming one Christian Church. The constitution has been approved by the Union Committee and the Advisory Board and is now awaiting the action of the Missions and the Churches. We may fail to convince the home constituency and so be unable to realize outward organic union, but catholicity and unity will continue to dominate West China in the spirit in which it is set forth in the preamble to the constitution of Church Union, and I cannot do better than include it in a statement of Church Union.

"Believing that diversity of teaching and practice in the various branches of the Church in West China is not necessarily inconsistent with its fundamental unity, and that much of such diversity has been of great historic value in conserving the Truth of God as committed to His Church; we believe, also, that the living God is in these days leading His people, in view of their essential oneness and the stupendous task which confronts them, to seek a greater degree of outward unity in action and organization than at present exists:

"Therefore, while recognizing the validity of the different practices of the Churches in West China, and while preserving such liberty of action as is consistent with efficiency of organization, we aim to provide that outward tie which will make possible greater unity in effort and the realization of those deep desires for closer fellowship which we believe to be of God and which will manifest to the world our common allegiance to One Lord and Master, Jesus Christ."

The co-operation, which has led to this effort at union, began with the agreement to divide the field in such a manner as would avoid all overlapping in the opening of stations, and in the appointment of an Advisory Board that meets yearly to discuss and recommend matters of inter-mission policy and co-operation. This Board has initiated and fostered a Union Tract Society, the editing and using of common Sunday School lessons, the use of a Union Hymnal, the unification of terminology and conditions of Church membership and transfer, and the appointment of standing committees to forward co-operation, and unity in Church work and polity.

The greatest degree of outward union has been attained in educational work by the establishment of the West China Union University, its home Board of Governors representing three countries and four denominations, and in the formation of the Educational Union participated in by all mission and linking together nearly all of our educational activities. It embraces the University, Union Normal School, a system of Middle Schools, which will soon include all our Middle School work, and provides gradation for all schools with common courses of study and examinations. An educator from another part of China who has spent the

past two years in a study of mission educational work describes it as "the best thought-out system in the country." The Board of Governors' recent appointment of a secretary to give his entire time to the Educational Union promises to make it the best worked educational system in the new Republic.

Union plans that are now in the committee stage provide for a Union Normal School for women which has already been approved by the Boards and money provided for property; and the large body of missionaries collected together at Chengtu during the recent revolution endorsed the idea of a Union Medical Board for Chengtu which shall have direction of the Medical College in connection with the University and a system of hospitals for the treatment of specific diseases instead of several general hospitals each under the direction of a different mission.

With union in all the activities of the Church, in fact or in the making, we have Church Union in spirit, but may have to wait long for the letter.

CHAPTER XIX.

BIBLE TRANSLATION AND CIRCULATION.

I. The Ideal Translation of the Bible into Chinese.

By Rev. John Wherry, D.D., A.P.M., Peking, Member of Company of Translators preparing the Wenli Bible (Union Version).

A TRANSLATION is the transfer of facts, ideas and fancies from one language into another. This transfer may be painstakingly precise, or with the freedom of an original composition. It may be as closely literal as its vehicle admits, or it may be for substance only. It may be in words answering one by one to the original, or it may, while preserving the sense, employ entirely different phraseology. In each clause the sequence of ideas may be studiously followed, or a new arrangement may be made in harmony with the genius of the language used, or for greater neatness, emphasis or clearness. Elegance in the original may, through a lack of taste, or by a slavish straining after literalness, become painful crabbedness in the translation, and crabbedness in the original may be transformed into beauty in the translation, by delicate touches and judicious additions and deletions. Verse is often translated into prose, and prose sometimes into verse. Whatever form it may take, so long as the thought of the original preserves its identity and completeness, the transfer is a translation. It even remains such when certain expansions, necessitated by the poverty of the language of the translation, are added, or certain redundancies in the original, due to the poverty of that language, are omitted. But when the theme of the original is consciously expanded, new logical deductions

drawn, and fresh instances and illustrations given, it becomes a paraphrase, and in a paraphrase the authority of the original is lost. A writer and especially a sacred writer, is accountable only for what he himself has written.

A translation, then, being a transfer of thought from one language to another, an ideal translation, in ordinary literature, would be one in which this transfer is perfect, both in substance and in form. An ideal translation of Plato's Republic, or of Homer's Iliad into English, for example, would display the same power and beauty, and affect the English reader in the same way as the original did the Greek. An ideal translation of Pilgrim's Progress into Chinese would be one in which the freshness, simplicity and idiomatic beauty of the original were so reflected that the Chinese reader would carry away the same mental picture and the same emotions and resolves as would an English reader of the immortal allegory.

In ordinary literature, considerable latitude is given to the translator. He may expand here, and contract there, to more nicely balance his sentences ; he may modify, add or suppress intensives ; he may reconstruct the syntax to suit his taste or fancy, so long as he preserves the spirit of his original. Hence it is quite possible that two or more independent versions of one writing may, though differing widely, be deemed equally excellent. The translation of legal documents exacts a much closer correspondence. In the two copies of a treaty between states, it should be, as nearly as possible, verbal, that the two documents may appear as one and the same.

But our theme is not the ideal translation of literature in general, but of the Bible in particular. The Bible is "Scripture," Scripture par excellence. It is not merely something to be read and admired, but something to be revered as the rule of life. It is, as the product of a special inspiration, Sacred Scripture ; and even in a translation, whatever goes to make up that character of sacredness

must, with all diligence and fidelity, be preserved. This does not necessarily imply that the translator is to be restricted and cramped in his choice of words, or in the sequence of clauses, or in the choice of this particle or connective rather than that. Where so many factors enter, each case must be decided for itself. But it does imply that he is to conserve the spirit and power of the original, of which the words, and even the order of the words, are important factors, and which therefore, though the latter may be largely conditioned by the genius of the language under translation, must yet be taken into account. What is to be reproduced is indeed the "spirit," but the spirit as embodied in and affected by the form. Being Scripture, it is a truism that nothing not evidently contained in it can be added, and that nothing contained in it can be taken away. But it is also to be remembered that if the spirit is conditioned by the form in the original, it is also conditioned by the form in the translation; and that as suitableness of form is secured in different languages by different devices, a really excellent translation can never correspond more closely with its original than the two languages themselves correspond, and that the most nearly related languages differ materially both in vocabulary and structure. A translator's work then is something other than the mere substitution of words in one tongue for their usual equivalents in another. One can readily imagine that an English and a Chinese version of St. Paul's Epistle to the Romans, both of them in every respect of the highest order and identical in spirit, would, if compared clause for clause and word for word, show variations, so remarkable, that a novice in the translator's art would regard them as inconsistent with fidelity in one or other, or in both. One can also imagine English and Chinese compositions, intended as translations of the same epistle, in which clauses and words run parallel throughout, but in which the narrowness and stiffness of the mould into which they have been forced have mangled form, and crushed out all spirit and life.

Seeing then that exact correspondence is not attainable, what are the important characteristics that we should look for in an ideal Translation of the Bible into Chinese? Near, or at, the very top, in our enumeration, we may safely place perspicuity. This is a cardinal requirement. Whatever toil, patience and learning a translation may show, they all go for naught unless it is intelligible to the reader for whom it is intended. For this reason, many will say that the ideal translation should be in Mandarin; and the writer is quite ready to admit that there should be an ideal Mandarin Bible. It is indispensable to the Church, and widely called for outside of it. But wenli, even elegant wenli, may be as intelligible as Mandarin. The use of any version implies ability to read, and reading in China is in wenli. Fortnnately, perspicuity is itself a a mark of elegance, and this makes it possible to have an ideal Bible in wenli that can be read intelligenty by the whole class of readers properly so called. But it will require the avoidance of words and expressions involving obscure allusions, comprehensible only to scholars of wide reading; and it will also exclude all that is simply or mainly intended for a show of learning, or that appeals to the rhetorician rather than to the earnest student of vital truths.

But to resume our argument. It is very plain that the writers of the Old and New Testaments intended that what they recorded should be understood, and that in the sense in which it was written. It was not their purpose to puzzle their readers with obscure, far-fetched ideas and reasonings, or involved subtleties of style. And as a translation is a mirror of its original, whatever other virtue it may lack, it must have this same clarity of speech. An unintelligible Bible needs no translation. It can never be a Bible at all.

It is true that there are many obscurities in Scripture. There are words and expressions over which hangs more

or less doubt as to their genuineness. There are many instances in which a well established and generally accepted text may be variously rendered, and others of which no altogether satisfactory rendering has yet been found. Some of these are due, most likely, to mistakes of copyists, especially in the Old Testament. The Hebrew alphabet, containing as it does several letters easily confounded, readily lends itself to clerical errors. Other passages are obscure through important words in them having become obsolete so early that there is no tradition of their proper signification. In other places still, obscurity may be due to play on words,—very clear when the language was yet living, but the key to which is now lost. Out of these obscurities too, or connected with them, have originated many "various readings", some of serious, many of trivial, import. No pains should be spared to eliminate these difficulties, as far as this can be accomplished in view of the original text as determined by the standard tests. It is the translator's duty, not the reader's, to decide what the original is, and what the original means. It may be permissible occasionally to give alternate renderings, but these should be added sparingly, and only where no preference can be discovered. Above all, every taint of obscurity should be religiously avoided, not only as an injury to style, but as a wrong to the reader, to whom the translator owes the responsible duty of giving untrammelled access to the Word. Passages that are ambiguous, unless the ambiguity is plainly intentional, should follow that one of the possible renderings, which is sanctioned by the best ancient and modern scholarship, and which agrees best with the context. Any rendering that breaks the argument,—that is inconsistent with what goes before or what follows after, may, in translation at least, be regarded as erroneous, and,—incapable of explanation,—as a worthless, and even a harmful, intrusion. Idiomatic constructions unknown but not inimical to Chinese may be more or less fully adopted or imitated. Their novelty may serve

to command attention, and also to enrich the Chinese language, just as Hebrew and Greek idioms have enriched the English. But there should be no undue forcing. There are Hebraisms in the English Bible that have been read in churches and households for centuries that are Hebraisms still, and likely to remain Hebraisms until they are finally banished even from our Scriptures. We can hardly expect Chinese to adopt foreign idioms that can not be understood without explanation. It is safer to select parallel Chinese idioms, which, thanks to the richness of this marvellous tongue is usually an easy matter. Where this is impossible, the plain prose equivalent will answer better than an enigma.

The ideal translation will be in easy, smooth, rhythmical style, a style equally acceptible to the cultured and uncultured reader. It will avoid uncouth and cacophonic aggregations of words that often suggest themselves to the venturous sinologue as the equivalents of involved Hebrew and Greek passages, but which are met with a smile or a sigh by the polished writer who sits by his side to aid in his work. Having secured perspicuity, to aim further at refinement, and even elegance, is not an undue concession to an unimportant end. Not only is rhythmic beauty a strong allurement to the reading and study of Scripture, it is also a most potent aid to the memory in retaining the truths it adorns. The great Bibles that have most influenced the world are the Bibles that have gathered up most fully all the treasures of beauty and force that their respective languages contained. Such was Luther's Bible in German. Such was the authorized Version in English. What could not be hoped for in the redemption of China, if she possessed such a mighty engine for evangelization as the English Bible? Its wonderful power, often commented upon by thoughtful writers, has perhaps never been better put than in the words of one who unfortunately could not himself unqualifiedly make it his own choice. He has

often been quoted, but as a suggestion of what the ideal Chinese Bible may and should be, we may quote him again:

"Who will not say that the uncommon beauty and marvellous English of the Protestant Bible is not one of the strongholds of heresy in this country? It lives in the ear like music that can never be forgotten,—like the sound of church bells, which the convert hardly knows how he can forego. Its felicities often seem to be almost things rather than mere words. It is part of the national mind, and the anchor of national seriousness. The power of all the griefs and trials of man is hidden beneath its words. In the length and breadth of the land there is not a Protestant with one spark of enthusiasm about him whose spiritual biography is not in his Saxon Bible."

Again, the ideal translation will religiously avoid the evils of extreme literalism. It should be a matter of course that a Chinese version should be in accordance with the genius of the Chinese tongue. All translators, it is to be presumed, acknowledge this principle, but many alas! are too prone to subordinate it to what they believe to be the higher requirement of literalism,—the mechanical rendering word for word of all the peculiarities of the original text. Now if these peculiarities are part of the sacred writer's message, they should, of course, be recognized, and their full force be transferred to the translation, due care being still taken to secure smoothness. But when, as in multitudes of cases, they are simply and solely Hebrew and Greek modes of speech, without recognizable significance, they should be dealt with merely on grammatical lines, and put as a native writer would have put them if he had been acting as the author's amanuensis. In the original they are good, smooth, flowing Greek or Hebrew; in a faithful translation they should be good, smooth, flowing Chinese. There can be no greater outrage than to turn the delicately balanced parallelisms of an inspired prophet, or the rhythmically accented verses of a divine poet, or the graphic and dignified prose of a sacred historian, into the rough

diction of an unlettered barbarian. But such unpardonable disrespect is but part of the injury inflicted by unjustified literalism. In an undue effort to make the most of every little Greek particle, one may all too easily obscure, or at least displace the emphasis and distract the attention from, the real argument of the sacred writer,—losing the whole gist of his teaching for the paltry gain of a verbal fancy. Were Greek or Hebrew and Chinese cognate languages, like Greek and Latin, the translator might hope for greater success in producing mechanical likeness. Or even were his task to turn Chinese into English, the wonderful flexibility of his medium enriched by all languages, would stand him in good stead. But Chinese has been cast in a mould all its own, and, shaped and polished as it has been by centuries of isolation from the rest of the world, it refuses to take on the subtle niceties of western tongues. These must be compensated for by the subtleties and niceties of its own.

It is perhaps in overloading Chinese with particles, conjunctions, pronouns, case- tense- and mode-signs, all of which are sparingly used in classical Chinese, that the greatest offence is done to style. And it is the novice, with his fervent zeal for fidelity that is most prone to commit it, If he has another motive, it is in a desire to engraft western precision on Chinese modes of thinking. He is slow to learn that he is more likely to introduce perplexity and confusion, and to start the endless query what does it all stand for? If the reader has patience to work out the solution, he may admit that the end aimed at is good, but will vehemently assert that his tongue has other and neater devices for accomplishing it. And the more nearly one masters elegant Chinese, the more readily one will admit that in this, as in many other matters, the scholar is right. All his life he has given diligence to cultivating a literary taste; when ours is as sensitive as his, the excresences he rejects will be as distasteful to us also. Perhaps even the novice may come

in time to see that though Chinese refuses to liquify and reset in western moulds, it has the capacity to take in the whole Scripture without serious injury to its content. The fact is that in Hebrew and Greek, which are highly inflected languages, case- mode- and tense-signs, and, to a large extent, personal pronouns, are not distinct words, but attachments to or modifications of stems; and Hebrew and Greek composition would be as overladen as Chinese if these signs were all to be added in full. The translator who is zealous for their introduction should at least ask himself if, in any given case, they are expressed in the original, or only by some device implied; and in the latter case, ask himself again if they may not by a corresponding device be implied in the Chinese as well.

Another current error is to be guarded against. The ideal translation will not insist on always translating the same Hebrew and Greek word by the same Chinese character. Following this erroneous rule too closely has spoiled much good work in western Bibles, as well as in Chinese. All languages contain a multitude of words that besides their primary or original meanings have secondary, derived, figurative and other uses, which for practical purposes constitute them different words. Occasionally words that correspond in their primary meanings in two languages do so also in their secondary or figurative meanings, and, of course, the translator may avail himself of this fact. But this is by no means the rule. And where the meanings do not correspond, there is no option but to employ a different word in the translation far each different sense in the original, under penalty of its failing to be a translation at all. But even where a word is used over and over again in the same sense in the original, it is not always desirable to employ the same word for it in the translation. Long established usage may require the choice of one particular word in one combination, and another in another combination. Besides this, the repetition of a word in the same sense,—graceful and even elegant

in one language, in the peculiar construction in which it is embodied,—may be harsh and grating in the very different construction required by the syntax of another language.

It may be safely said, after sufficient experience, that translations, however learned and painstaking their authors may be, that ignore for any reason the Chinese demand for excellence in style, will never take a permanent place in the people's esteem, in the church or out of it. One such version, of decided merit in its way,—was printed and circulated by a great Bible Society in millions of copies for half a century; but with this one fatal defect never became popular, and is now seldom called for. Another, which is marked by even more scholarship, and which has served as a mine of choice material for other versions, because too defiant, in the interest of extreme literalism, of the rules of Chinese rhetoric, has seen the light in one tentative edition only. This is what we should expect in a land where literary culture is the highest of all pursuits, as it is in China. And China, be it remembered, is not singular in demanding perfection of style in its sacred books. No more learned Bible was ever produced than the Revised English Version, the result of long years of toil by large committees of scholarly theologians, British and American. And yet a whole generation has looked on it askance because it is judged inferior to its predessor in its English. The trend of present public opinion is seen in the reaction of late years by the English speaking world against the mechanical imitations, on the perfection of which so much energy was expended a few years ago, in favor of the much more readable and intelligible twentieth century versions in modern English.

The Bible is an ancient book. An ideal Chinese Bible should not lack a suggestion of this antiquity. This may be imparted by adopting for it, to a certain extent, but judiciously and guardedly, the style of the Chinese classics. This rightly done, will serve at the same time to give it

dignity and character. And as Chinese scholarship begins and often ends with the study of the classics, it will also furnish the vocabulary most widely known. Many can read classical Chinese who stumble at the current literature of the day. But it will be well, for the most part at least, for perspicuity's sake, to reject uncommon words and words not well defined, and even common words in archaic meanings. Above all should be discarded set Confucian phrases and expressions which, however adequate and appropriate they may seem at first sight to embody Scriptural ideas, yet by their association with Confucian rites or modes of thought, naturally and inevitably suggest to classical scholars erroneous, and sometimes harmful, ideas. Experience has demonstrated that it is quite possible for a Chinese scholar, thoroughly imbued with Confucian morality, but as yet unacquainted with the spirit of Christianity, to translate Christian doctrine into a form so purely Confucian, that not only he himself, but the general non-Christian reader, cannot be convinced that is not the same. Words and expressions too that occur but seldom in the classics, and then only in connection with some definite ceremony or teaching, should also be avoided, however innocent they may be in themselves, and however appropriate otherwise to Christian usage. They will bring the Confucian flavor acquired by their only associations into Christian teaching, and so far rob it of its point and power.

II. Chinese Vernacular Scriptures: their place in and beyond the Church of the New Era.

By Rev. T. W. Pearce L.M.S. Hongkong, Member of Company of Translators preparing the Wenli Bible (Union Version).

The place of the Christian Scriptures in China, to-day, as shown by the official "Tables of Circulation" in the

published Reports of Bible Societies is among the marvels of Mission Work in our age. When the aggregate distribution, by sales, of Bibles, Testaments and Portions of Scripture in Chinese is no longer measured by thousands, or even hundreds of thousands, annually, but requires the term "millions" for its expression, a point is reached where the Facts of a Year Book become the Signs of the Times. For this wide diffusion of the Scriptures in China, under conditions of movement and change that are making steadily for reconstruction, is fraught with possibilities for the upbuilding of national life on the best and surest foundations.

The future of the Bible in China becomes the more assured as in widening circles its influence extends beyond the pale of the Church. Multitudes who may never "profess and call themselves Christians" are becoming Bible readers for the sake of those moral and spiritual sanctions which the Scriptures lend to the conduct of life.

In the light of "Tables of Circulation" the duty of the Church in China, in relation to Bible distribution, becomes clearer as time advances. There is need, which the new time in the Far East has awakened and enhanced, for Scriptures that appeal directly through eye and ear to mind and heart. In other words vernacular Scriptures to which the term "higher" extended from its connection with Wenli Scriptures can be properly applied are called for, as a result of:—(1), The experience of the past half century in the multiplication of versions. (2), The educational movements of to-day, and (3), The future of vernacular translations in their bearing on non-vernacular versions.

For an accurate statement of the genesis and development of the versions, already published and circulated, the inquirer is referred to the standard book* on Protestant

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* *The Chinese Empire.* By Marshall Broomhall, London: China Inland Mission, 1907.

Missions in China, edited by Mr. Marshall Broomhall, where in a valuable Appendix to the volume, Bible work in the vernaculars receives treatment in every way worthy of the subject.

These vernacular versions may be grouped conveniently thus :—

(*a*). Scriptures in Mandarin ; for circulation among three-fifths of the population ; their area being the north, west and central provinces ; their language that of the largest section of the human race which use a common speech.

(*b*). Scriptures in southern vernaculars ; comprising Cantonese, Hakka, Swatow and Hainanese.

(*c*). Scriptures in the nine vernaculars of the Fukien group, viz., the Tiechiu (Swatow), the Amoy, (which is also largely used in Formosa), the Foochow, the Hinghwa, the Kienning, &c.

(*d*). Scriptures in the more northern vernaculars, their chief centres being at Wenchow, Taichow, Ningpo, Shanghai and Soochow.

Probably not less than four-fifths of the total number of Chinese Scriptures published by the Bible Societies are in vernacular. These Scriptures have a varying range of circulation. Some of the dialects in which they are printed are spoken by less than a million, others by upwards of twenty millions, which the Mandarin Version can be used by three-fifths of the people.

In Mandarin and in Cantonese there is a literature varied and valuable, and within its own lines a not undesirable model for the stylist. Where, as in the greater number of spoken tongues, there was no literature the way to character vernacular as a medium of Scripture translation was full of obstacles, and it is to the praise of many translators and revisers that stumbling blocks have been, to so large an extent, removed or avoided.

Medhurst's version in Mandarin had, among other peculiarities, the word 殺 *to kill* as a mark of the superlative. The Hakka version in representing sounds by characters printed 厓, *a precipice*, for *I* the first personal pronoun; 禹, *a monkey*, for *You*, and 兜, *a helmet*, to denote the plurals of pronouns. In the Foochow dialect characters borrowed to represent local words included 八, *eight*, for *to know;* 冬, it, for *what* and 剝, *to skin*, for *will*.

These and the like devices served their purpose. The vernacular Scriptures in which they had place have been a potent factor in the rise and progress of Christianity in China. The Church that welcomed them as the best that the times could afford is now expectant of the version to which in the order of events these many versions should lead; a version for which the new time is preparing the way and the materials for which will soon be ready to hand.

When this version is made and the Church in all the provinces has affixed the seal of her acceptance, the problem of Bible translation in Vernacular and in Wenli, Chinese character and in Roman letter, will have advanced many steps toward final solution.

The impetus of the educational movement is opening the way for a new departure in vernacular Scripture translation. The best evidence of this is furnished by the columns of the periodical press. Here the forces that make for the spread of enlightenment and the growth of knowledge are in a real sense revolutionary. In the editorial columns the reader may find the literary mosaic, the historic cartoon, the hieroglyphic parallelism, the pedantic picturesqueness that marks, whilst it marks off, the old time scholarship as a thing apart. Yet even here the exigencies of the craft are ever more pressing and style in reasoned discussion tends to directness unadorned.

On the other hand the narrative columns which generally form from three-fourths to four-fifths of the

whole, are in elevated vernacular akin to easy wenli, or else in a style that might be described as an admixture of both. This is the emergent or resultant style of the forces represented in the editorial column and in the speech of the common people. It is not remote from the spoken utterance of the cultured Chinese who use words as counters chosen for their value and who have an adequate supply on which to draw. Style models are fashioned by forces beyond the control of Scripture translators. Words and phrases drawn from sources non-vernacular take on vernacular meanings. There are processes of deterioration and of elevation; for words and phrases newly minted for the purposes of a vernacular press quickly become current coin. There is also a tendency for the written yet non-spoken and the spoken yet non-written to meet on common ground. Both will remain as heretofore as respects difference of sphere, yet neither can be quite the same in themselves or in their relations with each other. There is going on a transformation into forms wherein both styles can best serve the advancement of the new learning and the progress of the race.

All Bible work must have regard to standards, vernacular and non-vernacular, that have passed the most approved tests imposed by the demands of the new age.

All Bible translation and revision should aim to unify. There should no longer be divergencies in the meaning sought to be conveyed; the text in Chinese should be settled once for all. No version has been made which has not its own distinctive merits, and the translation of the future should combine the excellencies of all. It should be the work of missionaries who, having at their disposal the best aids which modern Biblical knowledge has rendered available, have sought to improve their vernacular versions as a first step towards unification. This task should be entered upon in the spirit that inspired the preparation of the versions in response to the earlier call of the Church. The settle-

ment of the text will be facilitated by comparison in the field of vernacular versions. The spirit of the age is formative and unifying. The living Spirit, who abides in the Church of the ages, carries all formative and unifying influences to the highest plane of service.

The earliest translations into vernacular were from wenli. The experiences of half a century have impressed sufficiently the fact that good vernacular is needed as the proper basis for every form of wenli. The proper order, it seems to the writer, is, first the unified and purified vernacular, adapted by such changes as may be needed for use in the various dialects, and then the non-vernacular version or versions differing in no wise as a rendering of Scripture from the approved vernacular translation.

Not till this vital relation between vernacular and non-vernacular Scriptures is maintained will Bible translation in China be on a satisfactory basis, or be worthy of its past and assured of its future as the most potent of all forces for the renewal of the people.

To the western mind it has often seemed that slight differences amounting to a change of pronouns and particles with occasional modifications of idiom would suffice to render a translation in one vernacular intelligible and even attractive in another. The attempt was made many years ago and with success to thus adapt Mandarin for use in one of the southern dialects. There was however, an eastern mental attitude setting itself against this particular form of unificaition. That attitude belongs almost entirely to the past. The native mind now seeks unification in vernacular literature and the way opens at the bidding of the will.

From the new mind of the nation is born a new hope, not of versions but of *a version* adapted in Chinese character, or in Roman letter, to the needs of the Mandarin speaking provinces and of the diversified dialects of the South and

East. Enriched from the wealth bestowed upon it by the advancing knowledge of the times, purified from localisms, in line with the written speech of the cultured, it should be the fitting, flexible, forceful medium for bringing Scripture truth to the understanding of the many in every part of the land.

The consecrated scholarship of Chinese and of non-Chinese workers in the dialects which sought not in vain the Aid of the Bible Societies in publishing separate versions will be wisely directed in future to conservation by revising, unifying and adapting.

This may be done in the assurance that its end has the approval of each Bible Society and of all sections of the Church. Thus will the work of the past in Chinese Scripture translation be made the stepping-stone to the things most to be desired for the future of the Church and of the new nation.

III. Translation and Revision.

PROGRESS IN 1911.

By the Editor.

Ten separate versions of the Scriptures are in the hands of translators and revisers, and from the following notes it will be seen that on all the versions save one progress has been made.

1. The Wenli Union Version.

Translators:—Rev. D. Z. Sheffield, D.D., (Chairman), Rev. J. Wherry, D.D., Rev. Ll. Lloyd, Rev. P. J. Maclagan, Ph. D., Rev. T. W. Pearce.

Owing to the absence of three translators, viz.:—Dr. Wherry and Messrs. Lloyd and Pearce, no session was held, and only two translators report progress with their individual work.

Dr. Sheffield revised the tentative translation of Psalms prepared by Rev. Ll. Lloyd, and has made considerable progress with the revision of the late Rev. Martin Schaub's translation of the Minor Prophets.

Dr. Maclagan has completed his revision of the draft of Exodus, and has nearly finished his translation of Ezekiel. In addition, Dr. Maclagan reports that he has gone over some of his previous work.

2. The Mandarin Union Version.

Translators:—One change has to be noted in the Company of Translators, viz.:—the election of the Rev. W. Hopkyn Rees, L.M.S., Peking, in the place of Dr. Walter J. Lowrie, A.P.M. who resigned. The Company now consists of Rev. Chauncey Goodrich, D.D., (Chairman), Rev. F. W. Baller, Rev. Spencer Lewis, D.D., Rev. C. W. Allan, Rev. W. Hopkyn Rees.

Owing to the outbreak of bubonic plague in North China the meeting of translators which had been arranged was not held. No fresh translation has therefore been issued, but individual translators have continued their work.

Since Messrs. Goodrich, Allan, and Rees will all be absent from China during 1912, it has been decided that the next meeting of the Translators shall be early in 1913. From that date it is hoped to arrange for continuous work so that the Old Testament may be completed in 1916.

3. Taichow Vernacular.

Rev. W. D. Rudland, who for many years has been engaged in translating the Bible into Taichow, completed the books of Ezra, Nehemiah, Esther, and part of Job. These books and part of Job are still to be done. The death of Mr. Rudland (January, 1912), is recorded with deep sorrow.

4. Wenchow Vernacular.

Little or no progress has been made with the revision of the Wenchow New Testament.

5. Kienning Vernacular.

The Committee engaged in the revision of this version have now completed their work, and a large part of the New Testament is already printed.

6. Swatow Vernacular.

Dr. Gibson reports that several more Psalms have been translated, and that I and II Samuel have been added to the Old Testament books already rendered into the vernacular.

7. Hakka Vernacular.

The revision of the Old Testament has gone steadily forward. Judges, I Kings and II Kings to ix. 22 have been revised by the Rev. Otto Schultze. Mr. Gussmann has made draft translation of I and II Chronicles, Ezra, Nehemiah, and Esther.

The New Testament revision has been carried through with rapidity and success by the Rev. A. Nagel.

8. Mongolian.—(Stallybrass and Swan version).

The four Gospels and the Acts have been revised by Messrs. F. A. Larson and A. L. Almblad, assisted by Mongol scholars. This work has been carried out under unusual difficulties, an account of which is given in the China Agency Report of the British and Foreign Bible Society.

9 and 10. Hwa Miao and Nosu.

A further advance has been made in the effort to give some of the aboriginal tribes of Yunnan a translation of the New Testament in their own tongue. The translation of Acts, I and II Corinthians and the Epistles of John and

the revision of the Gospel of John have been carried out in Hwa Miao, and some chapters of Mark have been translated in a tentative way into Nosu.

THE BRITISH AND FOREIGN BIBLE SOCIETY.

By the Editor.

A Summary in Figures.

The Versions in the hands of translators, or under revision, numbered ten.

The Scriptures printed and received into stock were 2,365,911 volumes of which 13,000 were Bibles, 113,271 Testaments, and 2,239,640 Portions.

The issues from the Shanghai depôt to Sub-agencies, missionaries, and colporteurs were 15,973 Bibles, 86,990 Testaments, and 1,832,419 Portions, or a total of 1,935,382 books.

The year's circulation, *i.e.*, the number of Scriptures actually put into the hands of the people, is shown by the returns to be 1,653,074 copies, including 14,330 Bibles, 68,905 Testaments, and 1,569,839 Portions.

A field staff of 10 Sub-agents, 513 Chinese colporteurs,* and 43 Bible-women have been engaged in the work.

Issues.

The linguistic analysis of the issues given in the following table indicates the growing popularity of the Mandarin Union Version. It may be said, indeed, that it has already displaced the Peking Version in most of the Mandarin—

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* Many of these colporteurs worked less than twelve months, whilst 165 men gave only a portion of their time to colportage. Counting one colporteur for each full year's work, the number given above would be reduced to 402.

speaking provinces. The use of the Canton Vernacular version is also increasing rapidly, not only in Church and school, but also in evangelistic work.

In addition to the 1,470,000 Scriptures in Mandarin and 67,500 in Cantonese, 9,182 copies were issued in eleven other Chinese vernaculars, 7,800 in Tibetan, 7,500 in Mongolian, 720 in the languages of the aboriginal tribes, and 40 copies in Manchu. It is gratifying to add that the Manchu Scriptures were sent out for use amongst Manchus or Manchu-speaking tribes in Chinese Turkestan. Hitherto this translation has been little more than a curiosity for the library.

Issues, 1911.

	Bibles, & O. T.	Testaments.	Portions.	Totals, 1911.	Totals, 1910.
Wênli (D. V.)	3,366	11,523	180,152	195,041	179,323
,, (U. V.)	...	1,889	116,679	118,568	85,250
Easy Wênli (U. V.)	...	434	51,403	51 837	49,476
,, ,, (J. V.)	...	90	584	674	6,837
,, ,, (S. V.)	759	...	...	759	134
Mandarin (P. V.)	7,430	12,446	586,085	605,961	826,375
,, (U. V.)	...	50,646	814,776	865,422	383,365
Shanghai Vernacular	...	10	60	70	150
Ningpo ,, ...	86	357	32	475	242
Wenchow ,, ...	...	76	102	178	2
Taichow ,, ...	...	74	128	202	27
Foochow ,, ...	1,105	239	1,992	3,636	5,660
Kienyang ,, ...	...	...	2	2	2
Kienning ,, ...	...	64	102	166	5
Amoy ,, ...	602	2,044	347	2,993	2,308
Swatow ,, ...	...	102	1	103	171
Canton ,, ...	1,142	1,791	61,569	67,502	39,053
Hakka ,, ...	...	563	755	1,318	1,018
Hainan ,, ...	...	...	39	39	1
Tibetan	...	11	7,800	7,811	6,696
Mongolia	...	58	7,537	7,595	2,006
Manchu	...	...	40	40	2
Kalmuk	...	2	13	15	11
Hwamiao	...	...	719	719	2,287
Chungchia	...	...	5	5	6
English	991	904	644	2,539	2,910
Foreign	192	667	853	1,712	735
Totals	15,973	86,990	1,832,419	1,935,382	1,594,082

Circulation.

The Circulation for 1911, viz.:—1,653,074 volumes, is 137,000 higher than the total of 1910, and 106,000 higher than that of 1909, when the circulation was, for the first time, over one million and a half.

The figures are:—

	Bibles & O.T.	Testaments.	Portions.	Totals, 1911.	Totals, 1910.
Sales by Sub-agents, Missionaries, Chinese, Colporteurs and Bible-women	862	14,417	1,457,985	1,473,264	1,371,749
Sales at Depôts	13,262	53,858	80,599	147,719	136,471
Total Sales... ...	14,124	68,275	1,538,584	1,620,983	1,508,220
Free Grants	206	630	31,255	32,091	8,129
Total Circulation... ...	14,330	68,905	1,569,839	1,653,074	1,516,349

Total Circulation in China to Date.

	Bibles	Testaments	Portions	Totals
1814-1899	122,058	1,283,177	6,835,338	8,240,573
1900-1906	94,358	235,367	5,760,276	6,090,001
1907	16,040	41,119	1,155,250	1,212,409
1908	19,124	50,726	1,295,373	1,365,223
1909	18,656	52,739	1,476,506	1,547,901
1910	15,126	52,110	1,449,113	1,516,349
1911	14,330	68,905	1,569,839	1,653,074
Totals...	299,692	1,784,143	19,541,695	21,625,530

The Distribution of the Scriptures.

The channels of distribution, of necessity, remain much the same from year to year. The value of the local depôt to Church and missionary is recognized more and more, and

the figures tabulated under the head of depôt sales (13,262 Bibles, 53,858 Testaments, and 80,599 Portions) are considerably in advance of those in any preceding years; yet they represent no more than a small fraction of our total circulation.

The useful educational work of the Bible-women is known to all, but their sales altogether are rarely more than a few thousand copies.

The grants stand by themselves, and the figures under this head usually represent the Society's response to special needs or exceptional opportunities. The totals fluctuate considerably. Thus in the past year the number of Gospels given away was over 31,000; in 1910 only 7,000 were used in this way, whilst, in 1909 the number required was about 14,000.

AMERICAN BIBLE SOCIETY.

By Rev. J. R. Hykes D.D. Agent, Shanghai.

Our last Report, published in the Year Book for 1911, was for the year 1909.

In 1910 this Agency issued the first Reference Bible in Easy Wenli. The version used was Bishop Schereschewsky's and it was published with the terms "Shangti" and "Shen."

The publications for this year were

Bibles	Testaments	Portions	Total.
3,000	52,000	956,100	1,011,100

This was an increase of 164,100 volumes over the previous year.

The issues were:—

Bibles	Testaments	Portions	Total.
7,262	62,240	929,913	999,415

The circulation was:—

Bibles	Testaments	Portions	Total.
8,261	39,890	911,120	959,271

These figures show an increase over 1909 of 109,995 books.

The year 1911 broke all previous records. The manufactures were:—

Bibles	Testaments	Portions	Total.
8,500	49,000	1,141,000	1,196,500

an increase of 187,400 over 1910.

The following table shows the Publications for 1911 Classified According to Dialects and "Terms."

Dialect	Shangti	Shen	Total
Mandarin	905,500	51,000	956,500
Easy Wenli	5,000	75,000	80,000
Classical	7,000	...	7,000
Hinghwa	18,000	...	18,000
Foochow	4,000	...	4,000
Cantonese	...	106,000	106,000
Cantonese and English	...	27,000	27,000
	939,500	259,000	1,198,500

The Issues for the year show an increase of 177,709 and the number surpassed all previous records. They were as follows:—

Bibles	Testaments	Portions	Total.
11,957	56,043	1,115,868	1,183,868

It is to be noted that the number sent out during the year was only 14,632 less than the number printed.

The total Direct Issues of the China Agency from its establishment to the end of 1911 was

Bibles	Testaments	Portions	Total.
128,791	727,280	13,749,697	14,605,768

For the first time the Circulation passed the million line, reaching the total of 1,146,713 volumes. This is 187,442 more than in 1910, which year surpassed all previous records. The following are

Issues from the China Agency for the Year ending December 31st, 1911.

LANGUAGE	DIRECT				INDIRECT				GRAND TOTALS			
	Bibles	Testaments	Portions	Total	Bibles	Testaments	Portions	Total	Bibles	Testaments	Portions	Total
Mandarin	5,836	38,954	896,195	940,985	415	258	500	1,173	6,251	39,212	896,695	942,158
,, and English	...	225	315	540	...	230	...	230	...	455	315	770
Classical	800	5,737	9,509	16,046	302	1,000	3,160	4,462	1,102	6,737	12,669	20,508
Easy Wenli	1,289	487	80,623	82,399	606	...	5,525	6,131	1,895	487	86,148	88,530
Shanghai Colloquial	...	1,736	369	2,105	...	630	...	630	...	2,366	369	2,735
Soochow Colloquial	...	1,114	...	1,114	...	300	...	300	...	1,414	...	1,414
Canton Colloquial	841	2,247	113,631	116,719	750	1,500	4,000	6,250	1,591	3,747	117,631	122,969
Foochow Colloquial	478	667	534	1,679	...	...	...	...	478	667	534	1,679
,, Romanized	22	14	301	337	...	...	...	...	22	14	301	337
English	584	894	96	1,574	26	1	...	27	610	895	96	1,601
Mandarin Romanized	...	1	66	67	...	...	10	10	...	1	76	77
Shanghai Romanized	...	...	29	29	...	...	...	...	...	...	29	29
German	6	...	...	6	...	...	...	...	6	...	...	6
Japanese	...	2	1	3	...	...	...	...	...	2	1	3
Cantonese and English	...	2	1,000	1,002	...	20	...	20	...	22	1,000	1,022
Ningpo Romanized	...	...	...	...	...	2	...	2	...	2	...	2
Amoy Romanized	1	...	...	1	...	...	...	...	1	...	...	1
Bible, for Blind	1	...	...	1	...	...	...	...	1	...	...	1
Hebrew	...	3	...	3	...	...	...	...	...	3	...	3
Ningpo Colloquial	...	...	2	2	...	...	...	...	...	...	2	2
German and English	...	5	...	5	...	...	...	...	...	5	...	5
French and English	...	12	...	12	...	...	...	...	...	12	...	12
Shantung Colloquial	...	...	1	1	...	...	...	...	...	...	1	1
French	...	2	1	3	...	...	...	...	...	2	1	3
Totals	9,858	52,102	1,102,673	1,164,633	2,099	3,941	13,195	19,235	11,957	56,043	1,115,868	1,183,868

Details of Circulation for 1911

	Bibles.	Testaments.	Portions.	Total.
Sales at Depository...	2,790	8,442	9,636	20,868
Sales by Sub-agents, Missionaries and Chinese Colporteurs.....	7,039	35,369	1,061,521	1,103,929
Totals Sales	9,829	43,811	1,071,157	1,124,797
Free Grants.....	376	1,579	19,961	21,916
Total Circulation	10,205	45,390	1,091,118	1,146,713

It is suggestive that Chinese Book-stores in some of the large cities are stocking our Scriptures, both English and Chinese. The Circulation has more than doubled in the past four years.

The Agency has ten Sub-Agents who superintend 176 Chinese colporteurs, 75 colporteurs under the care of 39 Missionaries, making a total of 261 persons engaged directly in the work of Bible distribution.

THE NATIONAL BIBLE SOCIETY OF SCOTLAND.

By John Archibald Esq., Agent Hankow.

The above Society carries on its efforts in China by means of five agencies—the Northern in charge of Mr. A. S. Annand stationed at Tientsin; the Eastern under Messrs. M. J. Walker and D. A. Irvine at Chinkiang; the Southern under Mr. W. Milward at Amoy; the Western under Mr. W. E. Souter at Chungking, and the Central under Mr. J. Archibald at Hankow. At this last port the Society also maintains a large printing establishment, under Mr. T. F. Buchanan, where all the Scriptures used by it in China are produced.

The circulation is effected partly by the direct efforts of the agents themselves, but chiefly by means of native coloporteurs under the superintendence of their own missionaries. Every encouragement is given to missionaries to employ suitable men to itinerate throughout their districts circulating the Word of God. The Society provides the books and meets all expenditure while the circulation of other Christian literature is also permitted. The method of circulation is by sale at the usual nominal prices—free distribution is not approved of save in exceptional cases. Grants of Scriptures are readily made to missionaries who travel, or are mainly engaged in evangelistic work, for use on the same lines as the colportage. In common with the other Bible Societies—the American and the British and Foreign—the Scottish Society covers the whole Empire (Republic now) and, although all are doing the same work in the same way, so vast is the field that complaints of waste through overlapping or competing are practically unknown.

Annus mirabilis, 1911, was a record one in the history of the Society's Chinese work. The revolution was preceded by an extraordinary demand for Christian books which the Society's funds and printing facilities were taxed to the uttermost to meet. This resulted in a circulation of 2,100,000 Scriptures (previous year 1,350,000) of which 20,000 were Bibles and Testaments. Portions to the number of 475,000 went to Mr. Blackstone for the work of the Distribution Fund, and the efforts of the Society's own agents, correspondents and 250 native colporteurs accounted for the circulation of rest.

The first effect of the revolution was to considerably check this demand. The disturbances which broke out in Szechuan in June continued to prevail till all the western provinces were evacuated and missionary effort practically brought to a standstill. Mr. Souter remained at Chungking throughout, but it was simply a matter of standing by

as no work could be done. The revolution at Wuchang in October put an entire stop to the printing and other operations carried on at Hankow for three months during which time, although the agents remained, all the native workers in every department were seeking for safety in other parts of the country. The rest of the agencies were less affected till later on when Nanking and Tientsin with Canton and Swatow became centres of strife and commotion.

As far as is known none of the workers connected with the Society, whether foreign or native, have lost their lives or suffered bodily harm in connection with the revolution, although how the colporteurs employed in the provinces of Shensi and Kansuh have fared is still uncertain from want of news. Altogether 1911 was a year which calls for much thanks giving to God for the great work accomplished; for the protection vouchsafed in the midst of appalling dangers, and for the brighter prospects which are now opening out before the Christian missionary and the people amongst whom he labours.

CHAPTER XX.

THE BIBLE STUDY MOVEMENT.

1. Conference Bible Study Committee.

By Rev. A. Paul, Secretary, Wuhu.

THE work of the Centenary Conference Bible Study Committee during the past year has been crippled by the home-going of several of its leading members. The aim of the Committee has been to follow up the work of the Pocket Testament League, which has spread so rapidly. The work of the Committee became so extensive that it was necessary to engage the services of a Chinese secretary, who could give his whole time to the developing of the work among the Chinese. Dr. W. H. Yang, of Shanghai, the well-known evangelist and Bible teacher, has been secured for this position.

Several Bible Institutes have been held at various centres during the year, and there is a marked growth in the interest shown by the Chinese Christians in all phases of the Bible Study Committee work.

The visit of Dr. W. W. White, of New York, and his brother, Mr. J. Campbell White, of the Layman's Missionary Movement, assisted greatly in showing the missionaries the necessity of using up-to-date methods in Bible teaching.

The affiliated Bible School has been established in Nanking, with Dr. J. C. Garritt as president; it was making splendid progress until it was forced to close on account of the Revolution. In addition to the Missions already untited in the work of this School, several other Societies anticipate affiliating themselves with it in the very near future.

2. The Pocket Testament League.

By Dr. W. H. Yang, Secretary, Shanghai.

Statistically speaking the Pocket Testament League has grown from an organization of about five hundred members to one of over one thousand four hundred members since last summer when I first took charge of the League. An important step has been taken in combining two organizations into one. At present members of the Pocket Testament League are at the same time members of the Bible Success Band A Calendar of Verses for 1912 was translated into Chinese last winter. A few thousand copies of this have been printed for free distribution to members and others upon application.

The grave political disturbance of the country hindered me from travelling as freely and as widely as I desired. Had it not been for this the League might have met with greater success. Still we have good reasons to believe that under the republican form of government we shall be working under more favorable circumstances.

The future of the League seems bright enough. Wherever this scheme has been presented people have taken to the idea very favorably, so the membership is constantly on the increase. Such an organization should have members running up into the thousands, and this we hope to see in the future.

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3. C. I. M. Bible Schools in Chekiang.

By Rev. Alex. Miller, C. I. M.

During the past three years, Bible School visits for periods varying from ten days to a month, have been held by the writer in all the China Inland Mission stations of Central Chekiang. Thirteen hsien cities have had classes; and forty-six Bible School visits have been made to these and outstations connected with them. As a rule classes

for Evangelists, Colporteurs, Bible-women and Church workers are held before the general class for Christians and enquirers. The usual daily programme is an early morning prayer meeting; morning worship; forenoon and afternoon class work; and evening general or gospel service.

Topical study of the Word is the rule for the short term Schools; one or two themes a week, except in the more advanced Bible Schools where we have the learners and lessons graded, and several Missionaries and Chinese helpers on the teaching staff. For book-studies we have had Mark, John, Acts, 2 Corinthians, Hebrews, Malachi and Daniel; while for special themes, Calvary and Victory; the life of prayer: the way into the Holiest; Union with Christ; the Church; the land, the book, and the man; Winning men for God; the comforter; Jehovah's Name; and others. At two cities the Evangelical Alliance Prayer Topics were used as the Bible School programme with much profit.

Much time is given at all the Bible Schools to the study and practice of Prayer. A Missionary Day, or Bible Society Sunday is usually part of the Bible School course, when by the aid of large Missionary maps the needs of the district, or province, or wider field is considered. The call to prayer or to help in other ways has been responded to in many cases. Some Bible schools have been followed by the formation of Prayer, Bible Reading or Missionary Bands.

In all places, we have seen some helped on in the Divine life by the Bible School:

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4. The Nanking Bible Training School.

In the "Chinese Recorder" for April, 1912, appeared an article by Rev. J. C. Garritt, D.D., which contained the following facts concerning the Nanking Bible Training School:—

"The Board of Managers of the Bible Training School met in Nanking, February 8th-9th, 1912. Gratifying interest has been shown in many quarters in the welfare of this school, which is the outgrowth of the movement inaugurated at the Summer Conferences held in Kuling, Mokanshan, and Shanghai in 1910, under the leadership of Dr. W. W. White.

The school opened on September 13th, 1911, in the buildings of the Presbyterian Theological Seminary, which have been loaned for the purpose for the period of two and a half years. In view of the expectation that permanent arrangements will be made for the institution in this place, an additional dormitory, with class-rooms, etc., is under erection, and will be ready for use after the summer. The Board of Managers consists of Chinese and foreign representatives of the Foreign Christian Mission, the Methodist Episcopal Mission, and of the American Presbyterians, North and South, and seven managers at large, chosen from various communions by the Executive Committee charged with the establishment of the School.

The Woman's Bible-School will be somewhat delayed, owing to the Revolution and attendant unrest; but it is hoped the delay will not be long. The men's school enrolled forty-four students during the fall term, these being men already under training in the affiliating or uniting schools of missions above mentioned. The morale of the student-body was excellent; and it was evident that great advantage accrued from the union effort. Scarcely two months had elapsed before Nanking became the seat of war, and the school was temporarily disbanded.

There are two courses provided; the advanced course for college graduates and men of similar qualifications; and the training course, for those of more limited education, who feel the call to Christian service. The prospectus of the school will be sent upon application to the President of the institution. Those preparing for the Gospel Ministry, for

Bible teachers, Christian work directors, translators, etc., as well as for catechists or lay evangelists, will be given careful training, both in direct Bible-study and in practical Christian work.

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5. Bible and Mission Study Literature of the Young Men's Christian Association.

By W. B. Pettus, B.A.

The Bible Study Literature of the Young Men's Christian Association has been prepared in order to meet the needs of the various classes of young men which constitute the field of the Association movement. In its preparation it has been necessary to bear in mind those men who are related to the large city Associations in such places as Shanghai and Hongkong as students in the government and mission schools and colleges. It is planned to help non-Christians as well as Christians and has been found a most effective means of evangelism. The books are arranged for daily individual study in order to help those who work alone as well as those who study in groups under leaders.

In oder to develop efficient leadership for the Bible classes using these courses, training classes have been maintained in the various city Associations and student centres as well as at the student conferences which are conducted in the various parts of the empire during the summer and China New Year vacations.

The Student Young Men's Christian Associations in China as well as in other countries has found that the study of the needs of the world as a whole constitute an important supplement to Bible study in the development of the religious life, and several books for the study of Missions have therefore been prepared. These are similar in nature to the mission studies prepared by the Student Volunteer Missionary Union of Great Britain and the North American Student Volunteer Movement for Foreign Mis-

sions. These studies are planned for use by individual students as well as in the various bands of the Chinese Student Volunteer Movement for the Ministry.

These books may be secured from the General Committee of the Young Men's Christian Associations, 120 Szechuen Road, Shanghai, or through the Methodist Publishing House, 10 Woosung Road, Shanghai.

Bible Study Books.

查經領袖要則. Suggestions for leaders of Bible Classes, by Arthur Rugh. English edition 5 cent Mex. per copy. Chinese edition, 2 cents Mex. each.

讀經指南. How to Study the Bible with Greatest Profit. Compiled from R. A. Torrey by P. S. Yie. 12 cents Mex. each.

舊約史記課程. Studies in Old Testament History: adapted and translated from Blakeslee's Lessons by Rev. L. J. Davies. Gwanhwa; 6 by 8¾ in., 148 pp., 15 cents Mex. each.

福音史記課程. Studies in Gospel History: adapted and translated from Blakeslee's Lessons by Rev. L. J. Davies. Gwanhwa; 104 pp., 10 cents Mex. each.

使徒史記課程. Studies in Apostolic History: uniform with O. T. Hist, by Rev. L. J. Davies. Gwanhwa; 152 pp., 15 cents Mex. each.

聖經要道讀課. Main Lines in the Bible. A short course of introductory Bible studies for classes and personal use. Prepared by Fred. S. Goodman, translated and adapted by H. L. Zia. Gwanhwa; 6 by 8 in., 59 pp., 10 cents Mex. each.

聖經歷史簡課. Outline Studies in Biblical Facts and History. By I. N. DePuy and J. B. Travis, translated by T. H. Kaung; edited by P. S. Yie, 6 by 8 in., 134 pp., 20 cents Mex. each.

舊約史要綱目. Analytical Outline of the Old Testament History of Abraham and his Posterity. Arranged in parts, chapters, and sections. By W. W. White, Ph.D., translated by Rev. Geo. D. Wilder. 5 cents Mex. each.

道心增要. Some Essentials to Spiritual Growth. A three months' course of Bible studies on Prayer, study of God's Word and Meditation, with daily lessons for individual use at the private devotional hour. By D. W. Lyon. 3 cents Mex. each.

馬可福音日課. Daily Studies in the Life and Works of Jesus: based on Murray's "Life of Christ according to St. Mark," adapted and translated by D. Willard Lyon. 5½ by 8¼ in., 60 pp., 6 cents. Mex. each.

耶穌傳之研究. Studies in the Life of Jesus: for Bible classes and personal use, by William H. Sallmon, adapted and translated by H. L. Zia. 94 pp., 12 cents Mex each.

耶穌譬喻之研究. Studies in the Parables of Jesus: by William H. Sallmon, adapted and translated by Y. K. Woo, 10 cents Mex. each.

路加福音讀法. Studies in the Gospel of Luke, by Robert E. Speer. M.A., D.D., translated by H. L. Zia. 10 cents Mex. each.

保羅傳之研究. Life and Letters of Paul, by F. S. Goodman, translated by H. L. Zia, and Y. K. Woo. 10 cents Mex. each.

耶穌與使徒要訓日課. Studies in the Teachings of Jesus and his Apostles: adapted and translated from Prof. E. I. Bosworth's book of the same name by Prof. H. L. Zia. 72 pp., 10 cents Mex. each.

使徒實迹讀課. Studies in the Acts and Epistles: adapted and translated from Prof. H. I. Bosworth's book of the same name by Prof. H. L. Zia. 84 pp., 15 cents Mex. each.

祈禱經課. Topical Studies on Prayer, based on one section of R. A. Torrey's "What the Bible Teaches," by H. L. Zia. 3 cents Mex. each.

舊約歷史合參. Harmony of Samuel, Kings, and Chronicles. By Wm. D. Crockett, translated by Rev. G. A. Clayton, edited by Prof. H. L. Zia. Gwan-hwa; 8 and 10¼ in., 610 pp., 50 cents Mex. each.

小先知書日課. The Message of the Twelve Prophets, by William D. Murray, adapted and translated by H. L. Zia. Plenty of Blank space for notes, 200 pp., 15 cents Mex. each.

基督終身聖蹟表. Kephart's Chart of Christ's Life; Graphic representation in colors, showing journey and teachings at a glance, by Dr. E. I. Osgood. 4 cent Mex. each.

聖經歷史表. Coulter's Outline Chart of Old Testament History in two colors, translated by Rev. A. E. Cory. 3 cents Mex. each.

保羅傳道行程表. Arnold's Chart of Paul's Journeys: translated by P. S. Yie, on Map paper, 2 cents Mex. each; on cheaper paper 1 cent Mex. each.

晨更. The Morning Watch: a compilation of two pamphlets on the same subject, by John R. Mott and S. D. Gordon. Translated by H. L. Zia. 2 cents Mex. each.

密禱論. The Secret Prayer Life, by John R. Mott. Translated by H. L. Zia. 2 cent Mex. each.

靈劍. Stones from the Brook, by J. E. Coulter, a Manual of Scripture text for Christian Workers. 10 cents Mex. each.

你的. Yours, by F. B. Hoagland, Bible Texts helpful to young Christians. Translated by H. L. Zia. 2 cents Mex. each.

保羅一生指掌. Story of Paul's Life, by E. I. Bosworth. Translated by H. L. Zia. 2 cents Mex. each.

Mission Study Books.

天國偉人. Pioneers of the Cross. Brief Biographic sketches of Morrison, Carey, Livingstone, Paton and Gardiner. Prepared for missionary meetings and general reading. By H. L. Zia. 8 cents Mex. each.

基督教與大國民. The Progress and Place of Christianity in the Life of Great Nations and Peoples. A series of addresses delivered at W. S. C. F. Conference held at Tokyo, Japan, in April, 1907. Translated by H. L. Zia. 10 cents Mex. each.

擇業要覽. Choosing a Life Work. Chapters on the professional man's responsibility for the evangelization of China. By H. L. Zia. 10 cents Mex. each.

中國耶穌教會小史. The Protestant Missions in China. A short Historical Sketch, by H. L. Zia. 12 cents Mex. each.

聖教佈道近史初編. Lectures on Modern Missions, by Rev. J. Leighton and Rev. G. Y. Chen. Part I. 89 pp., 10 cents Mex. each.

聖教佈道近史中編. Lectures on Modern Missions. Part II. 15 cents Mex. each.

CHAPTER XXI.

CHRISTIAN LITERATURE.

1. The Christian Literature Society For China.

By Rev. Evan Morgan. C.L.S. Shanghai.

THE year under review has been one of action rather than meditation. The leaven of ideas introduced in the past has culminated in great organic changes. The nation has been demanding time to put ideas into action. Consequently, for a part of the year at least, there has been a great dislocation in the publishing trade. So, although these events were the result of books distributed in former times, the books themselves have suffered largely during the past year. This has not only affected our own and kindred Societies, but the publishing trade generally in China. Printing presses have been at a stand-still, and the sale of books generally has decreased considerably. Certain magazines, such as the "Kuo Feng Pao," have suspended operations, until the nation is more settled and men have leisure to think more, and to contemplate the problems of life.

Though the sale of our literature has suffered in consequence of the political unrest in China, the preparation of literature for future service has not been hampered in any way by the Revolution. The operations of the Society have been only limited by its own resources of men and money.

We are glad to say that the finances of the Society have been in a most satisfactory and sound condition, thanks to the generosity of funds and friends, in Great Britain particularly.

Unfortunately, however, the Editorial Staff, through the continued indisposition of the Rev. W. A. Cornaby,

and the absence at home on furlough of the Rev. D. MacGillivray, has been much weakened. The Rev. W. N. Bitton, too, was compelled to return to England, and we were deprived of services to which we were looking forward with great anticipation. On the other hand, towards the latter half of the year the London Missionary Society appointed the Rev. J. Wallace Wilson to the Editorial Staff of the Society. Miss Joynt, too, has come as a welcome helper from the Church Missionary Society, She is endeavouring to establish Reading Circles as well as attending to the translation of books.

In spite of the difficulties of distribution, we have continued to publish our Magazines regularly. The old Church Review 中西教會報 was passed into the name of 教會公報. It is still in its experimental stage under the new Board of Chinese Editors, and we shall certainly continue this experimental stage until the end of 1912. The circulation of "Ta Tung Pao" has decreased considerably as a result of the Revolution. This is not surprising. As it was formerly fostered by officials, their upset has affected our circulation. We have, however, continued its publication, and have reason to believe that in spite of the dislocation of affairs it has been found extremely useful in bringing news to the people in the interior, especially during the turbulent state of the country when other means of information were not possible. The Magazine has been altered by the introduction of Art paper in order to print satisfactorily the blocks with which it is now illustrated.

In this and in the other publications of the Society, its past aim has been maintained.

The object of the Society has been in all its operations to help and to direct the Chinese in their national movements and individual culture. The problem of human life has had a continued place in our publications, and an effort has been made to help the student to solve

the difficult problems presented by modern science in the outlook on the Universe, and to lead him to a spiritual rather than a materialistic conception of life by the translation of such books as J. A. Thomson's "Bible of Nature." etc.

Publications dealing with the elimination of disease, protection of workmen, the place of the Spirit in human activity and Divine Providence, have appeared from time to time. Subjects dealing with the growth of Empires, the struggles of labour, commerce, and agriculture, systems of Ethics, the progress of Science, the Lives of eminent men, have formed a substantial part of the Society's publications, and in this way we have endeavoured to guide the Chinese into the paths of Truth and to the sure foundations of Society.

This year has also witnessed the fruition of a work long considered by the Society,—the publication of a Magazine for Women. It has long been felt that such a magazine would be useful in the mental and spiritual culture of China's awakening womanhood. Fortunately, the Society has been able to secure the services of Miss Laura M. White of the Methodist Episcopal Mission at Nanking, and the first number which has already been issued (April 1912), gives promise of a unique instrument for the education of Chinese women.

The C. L. S. has also in the press a series of Lives of Christian Statesmen, and also a new series of Tracts for the Times.

Books Published by C. L. S. during the year 1911.

Life of Lord Shaftesbury, 沙斐伯雷傳.
Korea for Christ, 高麗信道紀.
An Irish Saint, 聖安五傳.
Faith of a Christian, 聖教眞詮.
Heroes of the Plague, 泰西療疫偉人記略.

Chronicle of the Schonberg-Cotta Family 路德改教始末記.
A Renewed People, 進化眞詮.
Western Ethics, 泰西是非學.
Tract for Lay Buddhists, 普濟衆生.
Paul's Speech on Mars' Hill, 聖保羅雅典垂訓.
Reasons for the Hope that is in us, 所望伊何.
Romance of Medicine, 泰西奇效醫術譚.
Bible of Nature, 宇宙進化論.
He who once a little Child, 耶穌幼年事蹟圖說.
My book of Bible Stories, 聖經諸聖圖說.
Pastoral Theology, 牧司良規.
Ethic of Jesus, 基督倫理標準.
Christian Character, 天人一貫.
Plague Tract, 瘟疫預防法.
Methods of Bible Study, 察金要術.
Onward Christian Soldiers, 天國戰士進步.
Evolution and Religion, 宗教天演合論.
Answers to Prayer, 求則得之.
Conversion of Lord Rochester, 羅徹斯德正正譚.

Reprints.

Aids to Understand the Bible, 二約釋義叢書.
Threefold Secret of the Holy Spirit, 聖神三法.
Wonders of Nature, 天地奇異志.
How we got our Bible, 聖經溯源.
Native Religions and Christianity, 道原晰義.
Confucianism and Christianity, 耶儒月旦.

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2. The R. T. S. Organizations.

By Rev. J. Darroch, Litt. D., R.T.S., Shanghai.

The Revolution that changed the Empire of China into a Republic rendered impossible the prosecution of mission-

ary work in the larger part of the country during the latter half of 1911. In West China the disorder was fiercest.

The West China Religious Tract Society in Chungking for a period may be said to have ceased to exist. The Secretary sent all the deeds of the Society's property to Shanghai for safety, transferred the Bank Account of the Society to the same cosmopolitan Settlement, and prepared to weather the storm like a ship scudding under bare poles. Fortunately no damage was done to the Society's goods and chattels. A new house, built just before the Revolution broke out, awaits the agent who is to manage the business side of the Society's work. The stock of tracts and books is intact, and as the missionaries return to their fields they will find these ready to their hands so that work may be immediately resumed.

The Central China Religious Tract Society has erected a noble building in Hankow to serve as its headquarters, depot and printing establishment. Strenuous efforts had to be made before funds were secured for the erection of this structure. When Hankow was in flames and the Imperial batteries on the north side were shelling the forts in Wuchang on the south of the river, the shells flew directly over the new building around which centred the hopes of the Central China Tract Society for a largely increased field of usefulness in the future. Fortunately, no damage was done; only the workmen fled and the completion of the work was delayed months longer than would have been the case in times of peace. But Hankow is already rising from her ashes, business is being resumed. The missionaries are returning to their stations and finding the churches grateful to God that the storm which threatened to be worse than that of the terrible "Boxer Year," had passed comparatively harmlessly. The Central China Tract Society has everything to encourage it, in its situation, environment, equipment and opportunity. The Committee is enthusiastic

and willing to work hard, but there is one striking lack. An Editorial Secretary is wanted who would take charge of the work and direct the energies of the Society. An able, experienced man would find here a post of unparalleled influence. What Society will give such a man to Central China?

The Chinese Religious Tract Society. The work of this Society has been carried on during the year with but little interruption. It has been a year of alarms and apprehension, but the actual work of the Society has been carried on with a slightly diminished circulation, it is true, but, on the whole, without intermission. The China Inland Mission set aside the Rev. Joshua Vale to work as Editorial Secretary for the C. T. S. Mr. Vale arrived in Shanghai in November, 1911. His coming has been a great relief to the Committee, and has put new energy into the work. The Central China Tract Society at Hankow has a splendid building but lacks an Editorial Secretary, and the Chinese Tract Society in Shanghai has an Editorial Secretary but lacks a suitable building in which to carry on its work. Each Society has its own problem and doubtless both will be solved by faith and courage.

During the fighting at Hankow and afterwards at Nanking, considerable work was done in the Red Cross Hospitals and amongst the soldiers in the camps. The R. T. S. gave liberal grants of "The Traveller's Guide from Death to Life," and of illustrated tracts. These were much appreciated. The workers found no difficulty in entering the camps or hospitals. They were welcomed by officers and men alike and the books were accepted with many expressions of gratitude. This work has already borne fruit, and doubtless there is more than has yet been reported.

The work in North China, Peking and Moukden as in Foochow, Amoy, Canton and Hongkong was prosecuted as in normal years only there was more excitement than is

usual, and whatever falling off has occured in the output for the year is compensated for by the high hopes with which the Chinese church faces the future. Religious toleration, freedom of speech, equality of opportunity, things undreamed of before, are possible and probable in this new era that is dawning in China now.

The Distribution Fund, founded by Mr. Milton Stewart and under the direction of the Rev. W. E. Blackstone. The work of this agency also falls under the head of Tract Society work. The tracts have all passed the examining Committee of the Tract Societies, and the distribution is managed from the C.T.S. office in Shanghai and the C.C.T.S. in Hankow. The agent of the fund gives these tracts freely to missionaries and Christian workers, who will judiciously and carefully distribute them. The intention of the founder of the Distribution Fund was that it should operate for five years. It was surely in the providence of God that the time when the tracts were written, printed and ready for circulation coincided with the hour of all others when China was ready for new light and when a more kindly feeling towards Christians and Christianity was everywere manifest.

The effect of the distribution fund on the sales of the Tract Societies has been disastrous. No thrifty missionary will buy tracts when he can get them free. But the great end for which Tract Societies exist, the distribution of Gospel literature, is being accomplished in a way hitherto not even attempted.

Large posters and coloured Scripture cartoons for presentation to, and intended to be displayed in, tea shops and places of public resort, are now ready, and the demand indicates that these will be as popular and probably, at least, as useful as the other issues of the fund.

3. Distribution Fund.

By Rev. W. E. Blackstone, Secretary, Nanking.

The Distribution Fund was founded by Mr. Milton Stewart for the express purpose of distributing the Scriptures to Israel and the Chinese.

It consists of a grant of fifteen thousand dollars gold, per year for a term of five years, beginning 1909. A small portion of the Fund is devoted to the work among the Jews, which consists of the distribution, in America and Europe, of Dr. W. W. White's topically arranged Gospel of Matthew, of which 30,000 copies, Yiddish, has been issued, and an edition of Hebrew is in preparation. The main portion of the Fund is for use in China.

Mr. Stewart committed the management of the Fund to the Secretary-Treasurer, William E. Blackstone, who gladly contributes his time and expenses to the work of the Fund. He has the helpful counsel of two Advisory Committees, one in the United States, and one in China. The latter of which consists of: Rev. A. P. Parker, D.D., Chairman, Rev. John Darroch, Lit.D., Sec'y, Rev. C. J. F. Symons, Mr. F. S. Brockman, Rev. J. C. Garritt, D.D., Rev. F. W. Baller, Rev. G. A. Clayton.

From the beginning the Secretary has endeavoured to work in harmony with all existing agencies for the distribution of the Scriptures.

After prayerful consideration it was decided to furnish annotated Portions, Gospels and Acts, to missionaries who might desire them for free distribution, under the Approved Exception Clause, as formulated by the Bible Societies. Requests for these came in rapidly, so that within a few months several hundred thousand copies were sent out, and it became evident that it would greatly tax the resources of the Fund, and trench upon the regular work of the Bible Societies. Hence, it was determined in conference with the Agents of the Bible Societies, and the Advisory Committee,

that the Societies should furnish the Portions of Scripture and the resources of the Fund be applied to the other publications which consist of the following:

Only One God, of which there have been published in Mandarin and Wenli, including editions now in the press, (8 pages.)	4,413,300
Wonderful Universe, (24 pages.)	1,750,000
Truth, in Mandarin only, (10 pages.)	1,300,000
Fonntain of Knowledge, Mandarin only, (6 pages.)	100,000
Illustrated Portionettes, in Mandarin and Wenli, (2 pages.)	9,700,000
which include 1,000,000 for Korea, and 200,000 Tibetan.	
Large Posters, (30×40 in.) consisting of passages of Scripture in very large type,	45,000
and an edition has just been ordered of,	205,000
Large Picture Posters, (37×57 in.)	30,000
Of the regular Portions, Gospels and Acts, (average 81 pages Mdn. 55 Wenli.) there have been issued,	770,563
Testaments, including 10,000 for Korea,	18,459
Bibles,	1,120
Making a total for China of, (about 175,000,000 pages.)	18,333,442

The most of this has been accomplished since January 1st. 1911.

The publications have been widely distributed in every province of China, and also including Annam, Straits Settlements, Formosa, and Korea. The requests number 862, varying from a few hundred to over one hundred thousand each.

The publications are principally selections of Scripture, with brief explanations and simple directions showing how to be saved and enter upon the way of life. The text of the Union Version of the Scriptures has been used with the kind consent of the Bible Societies. They are all highly approved as "just the thing" in the present crux of opportunity for evangelistic work in China. The demand has been so great that it has been impossible to get them out of the press fast enough. Immense editions are now being ordered so as to keep up the supply.

The publications are all issued with the imprint of the Tract Societies and the shipping is done from their depots. The shipping has gone right on continually, from Shanghai, in the midst of the disturbed conditions.

The Secretary is truly thankful for the numerous expressions of appreciation of Mr. Stewart's liberality, and the special fitness of the publications.

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4. New Religious Publications of the Year.

By Rev. J. Darroch, Litt.D. Shanghai.

The Religious Tract Society, London.

The Marked New Testament. In English, this is an edition of the authorised version of the New Testament with 200 verses "which under the Holy Spirit's teaching have been found helpful in making plain God's way of salvation through Christ" marked in red and black. More than 2,000,000 copies have been issued in England. The book was called by Mr. Moody "a finger post for seeking souls." The R. T. S. received permission from the Bible Societies to issue an edition of the Union Mandarin text in Chinese with the same passages marked as in the English book. This has been done and the result is an attractive little Testament which is sold at 15 cents. There is an illustrated edition with eight coloured plates at 25 cents.

Traveller's Guide from Death to Life. One and a half million copies of this remarkable book have been circulated in England. Through the generosity of a friend the Chinese translation is sold at 5 cents, one fourth of the cost of paper and printing. 45,000 copies have been issued, and preparations are under way for printing an edition of 100,000 copies in Chinese in London.

The R. T. S. Calendar in Chinese for 1912 was printed in London in **Five Colours.** In the words of a writer in the "Chinese Recorder," "the style and get up of this calendar marks an era in publication work in China."

The Christian Literature Society have quite maintained their high standard of excellence in the publications issued during the year. **The Bible of Nature,** by J. A. Thomson, translated by Rev. Evan Morgan and C. S. Hsu, is a very valuable book. **The Ethic of Jesus** by Professor James Stalker, translated by Dr. MacGillivray, is also a book that will be appreciated by Chinese pastors and educated Christians. **The Pastor and the various Duties of his office,** by T. Murphy, D.D., translated by Dr. Hayes, is another aid to the end that the man of God may be thoroughly furnished unto all good works. **The Romance of Medicine** by Macfie, translated by Rev. W. A. Cornaby, is an interesting and illuminating book. **Western Ethics,** historically considered, by Mrs. Couling and Pastor Li Yung-ching will open a new world of thought to those who study it. An irenic addressed to Buddhists, by Rev. J. W. Inglis of Manchuria, based on the motto 'Salvation for all,' seen over a dilapidated temple, is notable not so much for its bulk as for the way it approaches Buddhism. It adopts the conciliatory instead of the declamatory method and is likely to be at least as effective as anything written in the old style.

The C. L. S. has in the press a series of Lives of Christian Statesmen, and a series of **Tracts for the Times,** amongst which are, "Plague and How to Prevent it" by

Dr. Stanley, Shanghai Municipal Council Health Officer, "Why Am I a Christian" by Dr. Hawks Pott, and "The Progress of Women" by Miss Laura White.

Presbyterian Mission Press.

Dr. Fenn's "Diatessaron," "The Five Calls" by Chen Chunsheng, and "Comparative Religion" by Dr. Hayes, are amongst the most important new issues from the Press.

Chinese Tract Society.

The sales of the two monthlies, "The Illustrated News" and "The Child's paper," by this Society are steadily increasing. "The Young Man's Compass" by Rev. F. Ohlinger, "Commentary on Numbers" by Dr. H. Price, and "Discourses on the Ten Commandments" by Rev. H. V. Noyes are three books that promise to be useful. The Society printed fourteen new books, reprinted 36 former issues, and 31 tracts during the year.

West China Tract Society.

A series of nine tracts which have been found useful by the Egypt General Mission iu their work amongst the Mohammedans. There is a dearth of tracts addressed to Mohammedans and this series will be welcomed.

CHAPTER XXII.

CHINA SUNDAY SCHOOL UNION.

By Rev. E. G. Tewksbury, General Secretary, Shanghai.

THE year 1911 was the first year of the existence of the China Sunday School Union. The activities of the Union and that of its General Secretary have been made possible by the financial backing of the British Sunday School Union, as representing one section of the World's Sunday School Association. The Executive of the Shanghai Centenary Conference Sunday School Committee acts for the present as the Executive Council of the newly formed China Sunday School Union. This Council consists of the following gentlemen:—

Rev. W. H. Lacy, D.D., Chairman; Mr. T. D. Begg, Recording Secretary; Mr. J. N. Hayward, Treasurer; Rev. A. P. Parker, D.D., Editorial Secretary; Rev. E. G. Tewksbury, General Secretary;

Rev. E. Box; Rev. J. W. Cline, D.D.; Mr. F. C. Cooper; Rev. J. Darroch, Rev. D. MacGillivray, D.D.; Rev. F. Rawlinson; Mr. S. K. Tsao; Rev. T. E. Tong; Mr. V. W. Zee.

Auxiliary Local Unions: Conditions have prevented the organization of Local Auxiliaries or Sunday School Committees, beyond those mentioned in the report published last year, viz., Hongkong, Canton, Amoy, Foochow, Soochow, Chinkiang, and Nanking.

Statistics: Until the Statistical blanks already prepared but not distributed, can be filled out, the number of Sunday Schools and Scholars in China can only be estimated. Perhaps the number of pupils may be reckoned as $\frac{1}{3}$ to $\frac{1}{2}$

of the approximate Church Membership and the average number in each school as 40. Say 1832 Sunday Schools and 73,000 Scholars, the figures given at the World's Sunday School Convention in 1910.

Headquarters: The Headquarters of the China Sunday School Union continues to be at No. 120a Szechuen Road, Shanghai, under the Chinese Y.M.C.A. The Methodist Publishing House acts as selling-agent for the publications of the Union and also stocks a selected line of Sunday School and Bible Study literature and appliances.

Literature: A large share of the time of both the Editorial and General Secretaries has been occupied in literary work. The Editorial Secretary translates, for the Chinese Quarterly and Leaflet, the comments on the International Uniform Lessons, contained in "Notes on the Scripture Lessons," issued by the British Sunday School Union. An edition of 16,000 Lesson Booklets and 20,000 Leaflets is demanded. This is a large increase on 1911, and comes through the cooperation of the North China Tract Society and the Baptist Publication Society. A committee of missionaries, representing several North China Missions, has for many years prepared the Chinese Quarterly used in that section. This Quarterly has been published by the North China Tract Society. The Baptist Publication Society had also contemplated issuing a S.S. Quarterly for their constituency. The Union rejoices to announce, however, that both these bodies have decided to coöperate in the use of the C.S.S.U. Helps. This coöperation distinctly makes for efficiency in the service the Union can render to the Missionary Societies and the Churches. Time and money are saved both in translating and printing and it has been made possible for the Union to put its large circulation of Chinese Lesson Helps on a sound financial basis, while reducing the price to the users.

Graded Sunday School Lessons: The General Secretary has adapted for use in China two series of Graded Lessons,

based upon the Beginners' First year and Junior First year of the so-called "International" Graded Lesson scheme, widely used in Canada and the United States. These two series have been published by the Methodist Publishing House in a most attractive and inexpensive form. A third series, for the Primary First Year grade, is being prepared by Miss. E. G. Traver of Swatow. Other grades of Pupils' Leaflets will be issued from time to time, as also Teachers' Helps for these new Graded Courses. The use of Graded Lessons in a Sunday School divided into definite Departments and Grades marks a distinct line of advance in Sunday School method, both in America and Great Britain. The "International Graded" of America and the "Standard Graded" series of England are fast increasing in circulation. The topics of the series approve themselves by their suitability to the several stages of child development and the religious and educational needs of each stage. An opportunity has at last been given the Sunday School to become educationally somewhat comparable with the day school, in being now able to offer a definite and consistant Course of Religious Instruction extending through a given series of years or grades. The Union feels that the use of these Chinese Graded Helps will be of great advantage both educationally and religiously to the Sunday Schools of China.

Literature in Chinese on Sunday School Method and Teaching: A beginning is being made in the preparation and translation of books relating to Sunday School Method and Bible Teaching. A list of Chinese literature at present available or in course of preparation is appended.

主日學師範課 a simple outline of the principles and conduct of the Sunday School, published some time ago by the Baptist Publication Society, prepared by Rev. J. C. Owen.

主日學要綱 a translation of "The Organized Sunday School" of the M. E. South, Teacher Training Course, by

Axtell. The Chinese booklet is translated by Rev. J. C. Owen and published by the Baptist Publication Society, 1911.

訓蒙要訣 a translation of Drawbridge's "Training of the Twig," by Rev. J. Hutson, and published by the West China Religious Tract Society, 1911.

In Preparation: Translations of the following books should be issued within the year. This has been made possible through a grant of $G. 1,000 from the (American) International Sunday School Association.

The Sunday School of To-morrow, by G. H. Archibald;
The Primary Department, by E. J. Archibald;
The Decentralized Sunday School, Junior Department, by G. H. Archibald;
The Unfolding Life, by A. A. Lamoteaux;
Talks to the Training Class, by H. Lee.

Pictures: Both the Religious Tract Society and the Los Angeles Free Distribution Fund are expecting to help the Sunday School Union make the walls of the Sunday School rooms of China "speak," Large wall pictures, Scripture mottoes, Charts, etc., will be issued from time to time.

Schools of Method: The first Summer School of the Methods of the C.S.S.U. was held for six weeks at Kuling during the Summer of 1911. Courses were offered in Bible Teaching, Pedagogy, and S. S. Method, conducted by the General Secretary, assisted by Rev. George Miller, Rev. G. G. Warren, and Dr. Arnold Foster in the Bible Teaching course. In addition, lectures on allied subjects were given by some twenty missionaries and others. Delegates were present from a dozen provinces and more than that number of missions. A number of lady teachers and students were regular attendants at the sessions. Forty-six Chinese Christian workers registered and a large proportion of these returned with the definitely expressed intention of forming

and teaching Teacher Training Classes for their home districts. The Sunday School Union feels that the time has fully come for a more careful and systemtic study of the conditions that make for efficiency in the Bible Teaching work of our churches. The Summer Schools of Methods have been instituted that the Chinese workers may study with us conditions, causes, forces, and remedies, and be not only inspired, but "meet for the Master's use" in the Bible training of the youth of the Chinese church. The Union plans to hold a School of Methods at least each Summer in some district of China. Peitaiho has been chosen for the Summer of 1912.

Associate Chinese Sunday School Union Secretaries: The British Sunday School Union is issuing a special appeal for a fund, from which grants-in-aid may be made to Local Auxiliaries, to help them in securing Chinese Sunday School Field Agents for their district work. Already two national denominational Mission bodies have signified their desire to help in financing these Associate Chinese Secretaries, in those sections of the country where their missions are located. The Foochow Sunday School Union is first in the field with a candidate for the Associate Secretaryship. The Executive Council welcomes the consecration of this Mr. Ding of the Church Missionary Society in Foochow. Since his return from the Kuling School of Methods Mr. Ding has entered upon his work with eagerness, and definite results may be expected in the Fukien Sunday School field.

CHAPTER XXIII.

THE PROGRESS AND PRESENT CONDITION OF CHRISTIAN ENDEAVOUR SOCIETIES IN CHINA.

By Mr. and Mrs. E. E. Strother. Secretaries, Shanghai.

THE Christian Endeavour movement has gone steadily forward in China during 1911, many of the Societies reporting an increase in membership and a deepening of the spiritual lives of the members. Quite a number of new Societies have been organized, in various parts of the Empire, but owing to the political unrest, it has been impossible to secure and compile accurate statistics. There are probably about 800 C. E. Societies in China, with an approximate membership of 24,000. These Societies are found in all parts of the country, the largest number being in Fukien, Chekiang and Kwangtung. The Interdenominational character of the movement is shown by the fact that more than forty missionary organizations in China have C. E. Societies in some of their stations. Several missions have officially endorsed the movement and decided to introduce it throughout their fields. The missions of The United Free Church of Scotland and The Irish Presbyterian Church, at their Union Conference at Mukden, Manchuria, passed a resolution, "commending the C. E. Society to the thoughtful consideration of the members of the Conference and to the Christian constituencies they represent, as a stimulus to prayer and Bible-study, and as a training school for Christian workers." The China Council of the Presbyterian Church passed a similar resolution at a recent meeting, "urging upon the Presbyteries and missions the value of the C. E. Society as a training school for inquirers and new coverts in the work

of the Church." Nearly 200 societies have been reported by members of the China Inland Mission, over 150 by the American Board and about 100 by the Presbyterian Missionaries. Almost all the other missions working in China have at least a few C. E. Societies, some of the larger missions reporting several scores of them.

Several successful C. E. Rallies and Conferences have been held in various parts of the country during the past year. In the Wenchow district, in Chekiang Province, where there are 63 C. E. Societies in the C.I.M. chapels and schools, a very enthusiastic Rally was held in February. Representatives came to Wenchow from all parts of the district, some travelling a hundred miles, and each gave a concise report of the progress of his Society. A number of helpful addresses were delivered by members who had received no training for public speaking except that afforded by the C. E. Societies. It was reported that good work was being done by the various committees. Not a few of the uneducated Christians have learned to read the Bible, with the aid of the Instruction Committees; the Lookout Committees bring new members into the Society and look after their spiritual welfare; the Prayer-Meeting Committees appoint leaders for the meetings and assist in the conduct of them; the Evangelistic Committees arrange for preaching on the city streets and in the villages throughout the district. A number of other Committees carry on various lines of work.

Several large C. E. Rallies have been held in Ningpo during the year, in which the various missions united. In the Kwangchow district, (in Honan Province), where there is no resident missionary, a number of C. E. Societies have been organized and carried on by the Chinese Christians; they held their second Annual Convention last year, which was even a greater success than the one in 1910. A. C. E. Rally was held in Peking, and a City C. E. Union was formed there, in which the American Board, the

Presbyterian and the London Missions united. Local C. E. gatherings have been held at various places in Manchuria and other Provinces, visited by the General Secretaries.

Letters have come from missionaries in all parts of China, telling of the helpfulness of C. E. methods in their work, and inquiries from many others who are thinking of organizing C. E. Societies in their districts.

CHAPTER XXIV.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION.

From the Annual Report for 1911.

A Year of Great Advance. The past year has been the best in the history of the Associations of China and Korea. Every department of work has made decided advances.

Gifts for New Buildings. An outstanding feature of this year's work is the generous provision made towards the material equipment of the movement in China and Korea by the Associations of North America. Subscriptions have been made during the year by the North American Associations covering the cost of the following buildings:—

Association buildings at Hankow, Tientsin, Foochow, Hongkong and Canton; a building for Chinese students in Tokyo and one for Korean students in Tokyo; a National Committee headquarters at Shanghai; a Summer Conference site at Kuling; a Boys' Building at Shanghai, and a Gymnasium and Boys' Building at Seoul. A total of more than half a million gold dollars has been offered from North America toward the material equipment of the Associations of our movement.

This generous response on the part of the friends of the Association in the United States and Canada has been received with signs of profoundest gratitude and appreciation on the part of the Oriental Christians and other leaders, and, as is shown by the remarkable land fund campaigns, resulting in the securing of sites for the buildings at Tientsin, Canton, Foochow, Shanghai and Seoul, has called forth a most liberal response from the Chinese and Koreans.

Religious Work. In one of the city Associations, in a series of simultaneous evangelistic meetings held at the Association building, 1068 men signified their desire to become Christians. All of these men were put into touch with the churches and in addition the Association held special classes for their instruction. One of the pastors testifies that mainly from the new believers at the Assocation during this series of meetings, he has secured a constituency for a new church in the centre of the city which now has a thriving membership. In this same Association a missionary spirit on the part of the membership is evident. Fifty-eight different members during the year have organized themselves into what they call a preaching club. The group has been subdivided into various bands that have gone to the students of the city and urged the claims of Christ upon them. Others have taken the stereopticon into the surrounding villages and after gathering and audience with the aid of the lantern have presented the Gospel message. They have in this way reached, during the year, thirty-three villages. In addition to this directly religious work the active members of this Association after a study of their city discovered that the new factories which had been established during the past three years offered a special field for practical service. They decided that a night school was needed. Seven members offered their services free as teachers. Classes have been conducted in the Bible, Arithmetic, the Japanese and Chinese language, History, and other subjects. One hundred and ninety boys were enrolled. This does not take account of the Bible study of this Association, which is referred to in another paragraph.

In another Association, in which the past few years have indicated an approaching crisis, over six hundred men were last year enrolled in Bible study; nearly five hundred being non-Christian members. Thirty-six thousand were in attendance at religious meetings.

It is the policy of the Association to put men to work influencing other men to become Christians as soon as they have themselves come to a decision. The Canton Association affords one of the best illustrations of what a band of young Christians may accomplish. Forty-five young men who have become church members this year have exerted an influence out of all proportion to their number. Most of them are students, and therefore leaders. They became Christians only after careful study in comparative religion, and at once entered into promoting Bible classes, evangelistic meetings and organizing schools for poor children.

Among the converts during the year have been some men of outstanding ability and those holding positions of prominence.

Bible Study. The Association has continued to recognize the Bible study work in school and college as the pivotal department. The enrollment in the Bible study classes in the colleges during the year was nearly three thousand, in four hundred and five classes.

The Mission of Mr. Eddy to Students. The most notable event in connection with the religious work of the Associations is the mission of George Sherwood Eddy, who is associated with Dr. John R. Mott in the work for students throughout the world.

Altogether Mr. Eddy touched ten great centres. There was a total of more than two thousand enquirers.

Student Volunteer Movement for the Ministry. A calling to consecration and a strong emphasis on the importance of the Christian ministry as a life-work for students have always had a large place in the programme of the student conferences in China.

Student Conferences. Seven conferences have been held during the year for Chinese students .....The results from these conferences have proved to be larger than those from

the same effort in any other way. In fact, these gatherings have proved to be the birth places of almost every forward movement in our work in behalf of students.

Conference for Students of non-Christian Schools. With one exception the conferences indicated above are designed primarily for students in Christian institutions, but an experiment was made this year for the first time of a conference for the students of non-Christian colleges. It was held in the "Sleeping Buddha" temple, near Peking, and lasted eight days. Twelve institutions were represented with an attendance, including leaders, of seventy-five. Of the students, only six were church members; eight others had studied the Bible, but more of them were totally ignorant of Christianity.

By the last day of the conference nine of the non-Christian students had signified their determination to study the Bible and seek the further help of Christian teachers and seven others had made public confession of Christianity. At the closing session man after man rose and told of prejudice removed, of new truth discovered, or of a new life entered.

Science Lectures. The great interest in modern science on the part of the educated Chinese offers a most encouraging point of contact. Mr. Robertson has visited Canton, Hongkong, Amoy, Foochow, Shanghai, Hankow, and Taiyuenfu, delivering a series of lectures in each place. His lectures combine a scholarly thoroughness with popularity. It is difficult to over-estimate the enthusiasm with which they have been received.

Chinese Students in Europe and America. Organized effort among the Chinese students in Europe and America to promote Christian life and service has gained strength during the year. The arrangements made by a special secretary of the British Student Movement for meeting Oriental students arriving in England have been carried out with satisfaction to many students.

Work for Chinese Students in Tokyo. One indication of the class of men who are being reached is revealed by the fact that among the successful candidates for official appointment in Peking recently were six members of the Chinese Church in Tokyo, and fifteen members of the Association.

Physical Education. The serious illness of Dr. M. J. Exner, necessitating his return to America and the consequent interruption of the plans for a training school for physical directors, has been a serious handicap in the development of the physical department of the Association.

Industrial Education. No more striking piece of work is being done by the Association than the industrial education in Seoul. The departments already established are: Tinsmithing, Printing, Woodworking, Machinery, Shoemaking, Photo-engraving, and Photography.

A New Magazine. For years the movement has stood greatly in need of an organ through which it could speak to the gentry, literati, and especially to the students of the Government colleges. We have this year been enabled to make final arrangements for the publishing of a journal of modern civilization where all questions which face China, such as the adoption of the new constitution, the introduction of the new judicial and financial systems, the changes in industry, the reclamation of waste land, forestation, religious liberty, and her adjustment to her new conditions, will be discussed. It is our purpose in PROGRESS to approach all of these questions from a Christian standpoint, but without making the magazine offensive to those who are unacquainted with Christianity.

Other Publications. Following is a summary of the new books published during the year:

Life and Letters of Paul.
China and the Cigarette.
Moral Muscle (English reprint)
Gyroscope and its Uses.
Lectures on Modern Missions. Part I.
Future of China.
Handbook of the Y. M. C. A.
How to study the Bible for Greatest Profit.
Suggestions to Student Conference Delegates.
The Sychar Revival.
The Secret of Victory over Sin.
How to Keep Healthy.
Young Men Don't Drift.
Chinese Students Going Abroad.
How to deal with Doubt and Doubters.
Testimonies of Great Men to Christianity.
Studies in the Gospel of Luke.
Studies in the Parables of Jesus.
Catalogue of Chinese Publications.

The Co-operation of Missionary Societies. The General Committee wishes again to express its deep obligation to all the Missionary Societies for their indispensable co-operation manifested in so many ways, but especially to the Societies which have set aside missionaries to the work of the Association.

CHAPTER XXV.

THE SECULAR CHINESE PRESS: ITS TONE AND TEACHING.

1. The Chinese Press of South China.

By Rev. Charles Bone, Wesleyan Mission, Hongkong.

IT is hardly necessary to say that the native press of China is a recent development. I can remember when the first native paper was published in Canton, on the British Concession, and under the aegis of foreign protection. It was at first regarded by the Chinese as a literary curiosity. Soon however the news contained in its pages was appreciated. Naturally and necessarily, though the enterprise was subjected to official opposition, the daily paper became as essential to progressive Chinese, as are magazines to Europeans and Americans when travelling, and perhaps more so.

Popularity. There are to-day published in Hongkong ten daily papers. Of these the *Wa Tsz* (華字), "Chinese Vernacular Daily News," and the *Tsun Wan* (循環) or "Revolving Circle Daily News" are the oldest. During the last few years, when impending political changes have been threatening, the editors of these two papers have been fairly restrained in language and careful of facts. The *Chung Kwok* (中國) or "The Chinese Times" and the *Kung Yih* (公益) or "The Public Advance Daily News" commenced their career about ten years ago. They have been frankly anti-Manchu. The leading articles of the former have frequently been startlingly personal, in dealing with official dignitaries; the most abusive epithets of ancient Chinese literature, and modern hasty coinage have been

lavishly employed to paint the persons and the doings of the recent rulers of China. Two or three new papers have come into existence during the last few weeks of which the *San Hon* (新漢) or "New China" is typical. During the past few years there have been papers of mushroom growth, which, like Jonah's gourd, have both flourished and decayed in a night.

The number of daily papers published in Canton is not so accurately known to me. The list before me mentions eight, and these may be regarded as fairly permanent. In Canton the life of a daily paper is not only decided by the degree of popularity it can command, but also by the unpopularity by which it is banned. In other words, if editors handle officials too roughly, their offices are at once closed and they themselves imprisoned. In view of these facts it is obvious that one is not safe in giving figures as absolutely correct. Probably ten would be approximately so. It may be inferred from these figures that the number of daily papers published in China is large. Canton, it is true, is one of the most modernized and most populous cities of the Empire; on the other hand cities like Peking, Tientsin, Hankow, and Changsha cannot lag very far in the rear.

Style. Everybody knows that in Chinese composition style is a great desideratum. On the other hand most people know that, with few exceptions, style either in Chinese or English cannot be commanded apart from great pains and constant alertness. This is specially true in Chinese. That the style of Chinese newspapers should always be transparent, and therefore attractive can perhaps hardly be expected; it certainly is not realized. Confucius and Mencius are quoted in the leaders less frequently than might be expected, brief allusions from ancient literature are often employed, and, when understood, are generally effective. Some editors have so far conformed to modern usage that they point everything that appears; some point

the leaders only. No attempt has yet been made, as far as my experience warrants me in expressing an opinion, to call attention to proper names of persons, countries or cities. The result is that not infrequently comparatively well instructed readers, will hesitate and stumble over obstacles, that easily might be removed. The style of the essay, with its lines of four or seven syllables, is dead. On the other hand sometimes ten or fifteen characters form a single sentence, whose exact relationship to each other is not always easy to determine. The frequent expletives, so numerous in the Sacred Books, are conspicuous by their absence, and when the composition is unpointed, their more frequent use would be helpful. I have known preachers, whose knowledge of character along well beaten tracks was considerable, stumble and at last fall, without being able to grasp the exact meaning of an involved sentence. If editors would italicize the first character in a sentence, point the subsentences, and line the proper names, they would in my opinion confer a prodigious blessing upon the majority of their readers. I, myself am not familiar with any daily paper in colloquial, though I understand one or two such exist. In the Chinese breast pride in their characters is yet very considerable.

Scope. I use this word to describe the table of contents. The papers with which I am familiar are arranged after the foreign model. There is an invariable leader, which deals with some moral or political topic. This is followed by the telegrams of the day. Prominence is naturally given to such as concern China, though the world is represented. Then come local news, which in Hongkong, covers Kwangtung. This seems to indicate that the Chinese residents of the British Colony regard themselves as a part of Kwangtung, and not as an integral part of the British Empire. The next section reports news from the whole of China, sent in by special correspondents. It will be seen that the ground covered is wide, and sooner or later, the editors will find room for "copy" from all parts of the Middle Kingdom.

A paragraph will report an incident from Kansuh, which may be followed by an account of a local flood in Honan. In Hongkong there appears to be a Central News Agency, for I frequently read two accounts of the same incident, in two different papers, described in identical language, though sentences may have been deleted according to the judgment of the editors. Lately,* as is natural, prominence has been given to news that reveal the misgovernment and inepitude of the officials on the one hand, and the unrest and wretchedness of the people on the other. For example, the doings of the Government spies, who enter private house in search of firearms, and arrest suspected individuals, have been reported with insatiable eagerness. These paragraphs tend to rouse the anger and even frenzy of the people, and this object seems to be aimed at by the editors. The attractiveness of the novel is understood, and its charm availed of to enhance the popularity of the paper. All kinds of advertisements crowd the pages of every paper, from patent medicines, to modern expensive machinery, and these advertisments are frequently made more attractive by fairly good illustrations. I think that in this regard the native papers are equal to the European. From what has been said it will be seen that the scope is wide. There are thoughtful leaders, foreign, local, and national news, fiction for the idle, and advertisements for everybody.

Influence. There can be no doubt as to the immense influence of the daily paper. I will refer to a specific case. About four years ago some enthusiastic Confucianists suggested the erection of a temple in Hongkong, to be consecrated to the Sage. The *Chung Kwok Po* (中國報) opposed the idea, and wrote three slashing articles in defence of its attitude. The result was that the enterprise was abandoned. There is no doubt that the press has

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*This article was written in November 1911, at the beginning of the Revolution, Ed.

assisted mightily in the revolution that is now progressing. It has worked with tremendous energy to create a solidarity, and the repeated assertion that the Chinese are 四萬萬, 400,000,000., and that they are 同胞, uterine brothers, have been hurled at the people, till the Chinese have come to feel the magic of conscious strength. The papers have constantly kept before the people that the Great Powers have seized portions of the country, though latterly the officials have been more blamed than foreigners for this national disgrace. In China readers rule. It matters little that few can read. Those who can inform those who cannot, and sooner or later the masses know what the classes have learnt. The influence of the paper is felt in inland cities. Every mail delivers its parcel, and so the events of the middle Kingdom, as well as the doings in Western lands are all known. I believe it is impossible to appraise fully the influence of the daily paper, or accurately guage the mass of information, ranging from the revolutions in Turkey and Portugal to the strikes in England, that is brought to the minds of their readers. It has often struck me as strange that Christianity should have received so little attention. The destruction of a native chapel will be reported; so will an edict that concerns the Christian religion. The only serious treatment of Christianity I remember to have read was contained in the articles in the 中國報 mentioned above, in which, whilst miracles were rejected, the divine mission of Christ was accepted. Leading native Christians should try to find admission to the pages of the Daily Press.

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2. The Leading Political Newspapers.

By Y. T. Tsur Esq., Shanghai.

Our leading newspapers, including dailies, weeklies, fortnightlies and monthlies, are various in character;—educational, legal, economic, technical, political, fictional,

etc., but chiefly the last two. Of these, only papers of a political nature will be dealt with in this short article, as they, principally, if not solely, have been instrumental in bringing about the present national upheaval.

The history of the Chinese newspaper dates back to 1870, when the Shanghai *Hsin-pao* was published. It was a mere news sheet and was later succeeded by the *Shen-pao* (which has now grown to be a vigorous paper) then owned and operated by two British subjects, the Major Brothers. It had not any specific end in view, except as a record of official and commercial news for the information of the general public. Some ten years had elapsed and the second daily of about the same character appeared, known as the *Sin wen pao*, yet in healthy existence. In 1884, China was defeated by France in Tongking, and then these two paper began to recognize the importance of reforms, specially along economic and military lines. In 1894, the defeat by Japan, a country up to that time held much in contempt, shocked some of the foremost scholars in the land; and they took up the cry of national reform in the establishment of more newspapers. Thus in 1896 the *Shi-wu-pao* a decem-diurnal periodical was established in Shanghai, followed by others of about the same nature and character known as the *Tse-sing-pao* in Canton, the *Shi-sho-pao* in Shanghai, the *Kins-pao* in Hangchow, the *Tong-ya-pao* in Nagasaki, and the *Kwo-wen-pao* in Tientsin; the last was a daily. What success attended their efforts, the *Conp d'etat* of 1898 bears testimony. However it must be said that the reactionary pressure which followed, culminating in the Boxer Outrage, only served to strengthen and quicken the impulse and impetus to reform. For from that time on, papers established with the avowed purpose of carrying on reforms along monarchical lines gradually increased in numbers and gained in influence; and for the first time in Chinese history, others openly advocating popular sovereignty in the sense of republicanism also appeared on the scene. Periodicals of the promonarchical type were the

Tsinni-pao, later called the *Sin-nin-chun-pao* in Yokohama, the *Tien-nan-sin-pao* in Singapore, the *Sin-chun-Kwo-pao* in California, the *Shi-pao* or the Eastern Times, the *Chun-wai-pao* or the Universal Gazette, the *Nan fang pao* in Shanghai etc.; those of the anti-monarchical type were *Kwo-nin-pao* in Tokio, the *Su-pao*, the *Kwoninl-pao*, the *Ngoskinwen* or the Russian War-News, the *Shen-chow-pao*, all in Shanghai, etc. As a result of this vigorous agitation for national reform and a more liberal government, in 1907 a constitutional monarchy was promised; and more papers came into existence, largely advocating constitutionalism. As events subsequently proved that this promise was not made in sincerity, force gathered and swelled in favour of overthrowing the old regime, and establishing a new one. In the autumn of 1911, the keynote was struck in Wuchang and the tone and teaching of almost all the newspapers in the land became revolutionary and republican.

While the logic of events has naturally and finally forced on them the advocacy of radical principles, it does not necessarily follow that their teaching is sound and correct. Rather it may point to be the result of hasty and immature conclusions. China for forty centures and over was a secluded nation, and her people, as it were, were living in a dark or benighted world. With the gradual increase of intercourse with the West since the middle of the last century, it seems as if the country and her people have been slowly emerging out of darkness into the day-light, where they can see and judge things for themselves. Hence the manifestation of the dash and rush in the house to set its things in order. What the exact time of the day for this country is, is hard to determine. Taking the long night of forty centuries and over into consideration, it appears as if the present is just the grey dawn of a fine beautiful morning when only a few lonely inhabitants on the lofty peaks of the mountains have caught the first straggling rays of the bright powerful sun, and in their exultation to see the light, proclaim it is day for the world,

little knowing that the dwellers in the valley are yet wrapped in obscuring gloom. That this is so may be judged from the explosive tones and the hardly tempered language of the newspapers, and the volume and density of the ignorance of the masses in things now going on in the country. On the other hand that matters will mend of themselves by slow degrees, as time goes along, is as sure as the silent progress of the day, once its advent is heralded from the summit of the mountains. Moderation not radicalism, temperance not violence, responsibility not license, discretion not wilfulness, characterizes common sense and develops conditions.

CHAPTER XXVI.

INDUSTRIAL MISSION SCHOOLS.

1. Ichang Trade School for Destitute Boys.

By the Rt. Rev. Bishop D.T. Huntington,

American Church Mission, Ichang.

1. **History.** In the year 1906 not very long after the death of Dr. Barnardo an article on his life appeared in the Ta Tung Pao. Our Chinese clergyman in Ichang, the Rev. Mr. Tseng, read the article with great interest. He had long been anxious to start a Trade School and I had often spoken about trying to do something for the beggar boys, who are all too numerous here as elsewhere. After much talk a plan gradually took shape and about Christmas time we got our first boy.

During the next spring our numbers increased to about twenty in a Chinese mud house on a piece of land we had just bought next to our middle school. Soon we had many more applicants than we could receive and put up a new building intended to hold about forty. The next year I went home on furlough and spent most of my time trying to raise money for the school and succeeded in raising about G. $7000. After my return we also received generous help from the Christian Herald Orphanage Fund, the sum provided being, for the support of 100 children for seven years at G. $20. a year, and for plant Mex. $60 for each child. With this we bought land in the country about half a mile from our former place and built houses which, when full, will accommodate 180 boys. We now have 150.

2. **Plan of Work.** Any genuinely destitute boy is received so far as our funds and room will allow. Sometimes

beggar boys come by themselves and apply to be taken in. We always try to get some one to go surety for them, but, if they are in extreme want, and cannot find any one who is willing to, we receive them without surety. At first most of our applicants were of this character but lately more have been brought by relatives, especially widowed mothers, and are younger than those who come of themselves. I do not mean to receive any boy under six nor over fifteen but they are often vague about their ages—especially when they think it may make a difference as to their being received.

Each boy is apprenticed to a trade at which he works daily except Saturday and Sunday from 1 o'clock to 4:30. From nine to twelve they are all in school and also for two hours in the evening. The school course is nearly the same as that of our primary schools.

There are six trades,—tailoring, shoemaking, brass work, carpentering, gardening and barbering. The boys also do most of the work in the kitchen and keep their rooms in order.

The tailors are not quite able to make all the clothes for the school. This year I think they would have succeeded but a great many of them were down with malaria and work was stopped for several weeks on account of the revolution. The shoemakers just manage to make shoes enough for the boys. Most of them go barefoot during the summer which is a great help. All the output of the carpenters' shop except a few little things made for members of the mission, has been used in the school. Most of our school furniture is now made and I think we may be able to take orders from outside in the near future. The garden has been rather badly managed and does not supply nearly enough vegetables for the school but we are getting it in order and I think it will supply us with most of what we need except rice. The barbers shave the heads of the boys. Now they will have to learn a new trade!

The brass work is on a different basis, the head workman taking the product and running all the finances and paying me a small sum of money for the work of the boys. This has the disadvantage in a somewhat complicated trade like brass working, that he is inclined to keep the boys on what they can do and not to teach them the whole of his art.

3. **Finances.** I am often asked if it is a success financially. As can be seen from the above, the boys' work reduces slightly the expenses of the school, but still we have to pay for cloth, rice, teachers' salaries etc. I do not believe there is a trade school in the world, where any attention is paid to education, which pays its own expenses. I am sure there is not one where the boys are so small as ours. Deducting the value of their work the expense still comes to between $50. and $60. (Mex.) a year, and I am inclined to fear that I am running it too cheaply. We probably could secure better results in health and education and work by a little more expenditure. Health is a great problem. The boys have nearly all suffered from exposure and semi-starvation, as well as from malaria and other ills, and to bring them to a fair degree of health is a great problem. We have a small infirmary with room for twelve beds, which has been full ever since it was finished.

4. **Results.** The first thing I would note is the very favorable attitude of the people of Ichang, both Christian and heathen, toward the work. I am sure it has done more to create a favorable impression of Christianity than any other work we have ever undertaken here.

Secondly, many boys have been saved from starvation and misery and are in process of becoming useful, and, we hope, Christian, men. This was of course our primary intention.

Thirdly, none have, as yet, really finished the course which was intended to be six years; but a few have gone out with our approbation—many I am sorry to say without

it—and are doing fairly well. I regret that it seems quite as difficult for them to retain their Christian character and church connection as for old school boys from our other schools.

Fourthly, as there is no family pressure to keep them from becoming Christians, nearly all of them apply for baptism as soon as they have been here long enough to understand what it means, and sometimes sooner.

Fifthly, there is a group of six of our best boys who are preparing to work for Christ in a monastic order. They will, if the plan materializes, receive no salaries and not marry while they are in the society, and will be ready to go wherever they are sent and do whatever they are told to. Of course they still have some years of preparation and I do not know how many of them will go on to the end.

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2. The Chefoo Industrial Mission.

By Mr. James McMullan, Chefoo.

The Church we are responsible for is connected with the East Shantung Presbytery of the American Presbyterian Mission North. The attendances at the Sunday services have been good, averaging from 200 to 300.

At present all the foreign workers are honorary, some of them giving a good part of their time to the business work by which the Mission is supported.

The following is a brief report of the work done during 1911:—

Sunday School, Prayer Meetings and Christian Endeavour Society have been maintained.

Daily Bible Readings in English and Chinese at our Offices have been held throughout the year.

Publication Department. The "Morning Star" in Chinese (Mandarin) has been published fortnightly, circulation being 1500 to 1600.

During the year the following books in Mandarin have been published:—

"Life of David Livingstone"

"Gospel Stories"

A number of new Tracts and Gospel Hymns.

Y.M.C.A. The Bible Class and Youth's Sunday School have been maintained by our staff..

A manifest interest is shown in spiritual and educational things, but conversions and additions to the Church are fewer than formerly.

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3. Industrial Work for Women in West China.

By Mrs. S. K. McCartney, M.E.M., Chungking.

I have been asked to tell something about the work for women under my charge at Chungking. I, personally, have had charge of it for six or seven years, but thus far I have not made it a financial success. During my furlough those in charge of it, I believe, made a very good income, but I will only tell of what I myself know.

The work was started and is kept up, not for financial reasons, but only for the good it does the Chinese, and chiefly for members of the Church or those interested in the Gospel. All who join it *must* attend the Church services and a class that is held twice a week for the study of the Gospel and Chinese characters. They must also meet and join in a prayer service which I personally conduct with them at 11 o'clock every morning, except Sunday.

The object of the Industrial School is to give work to poor women, who have no other means of support, or whose husbands are too poor to keep their families. A number of the women are cripples who can hardly get around on their feet, and otherwise would be a burden on the Church if not beggars on the street. I have a large, airy room, with a

big window, for them to work in, though some take it to their homes when they have little children to look after. I cannot make any hard and fast rule about this, for they are human as we are, but they are supposed to do the work in the regular room we have for that purpose.

Several others in the city are doing drawn-thread work for sale, but I do not know anything about their success or management. I think they sell most their stuff abroad. Mrs. Spencer Lewis was the first to start the industry here and she spent much time and patience teaching the women, so all honor is due to her untiring efforts. We are now entering into her labours. The women now learn to do the work very quickly, but after they have worked at it for a few years they complain a great deal about their eyes. Any number of women come and want to work for us, but not many are willing to attend the Church services or classes, so we refuse all who are not willing, and thus do not always get the best workers.

When the work is soiled or poorly done we take off so much cash, but never more than one-quarter of the value, for we realize the women are poor and do their best. Most of our work is done on the same material. Good grass cloth from the coast is hard to get here safely, for it often gets wet en route, but we do use it for some things, and whenever ordered.

We send very little to the homeland, because of the export duty here and the import duty there, but our twenty or thirty women are kept busy filling orders here. All the money we make goes to support charity work in the hospital, but as I mentioned before, our main object is not to make money but to make good, self-supporting Christian women.—(*West China Missionary News.*)

See also an article in the Year Book for 1910 by Rev. W. N. Brewster, p. 394, and Notes on the Agricultural Settlement at Patsibolong in present volume p. 135.

CHAPTER XXVII.

PHYSICAL TRAINING IN CHINA.

By Hugh A. Moran, Esq., B.A., Y.M.C.A., Hankow.

ASIDE from the forms of exercise that accompanied war and the chase, the Chinese had few outdoor sports and none that could be classed with Western "athletics." The flying of the kite, or a promenade with a singing bird were far more stately and suited to a studious young man, —as was angling, the eternal pursuit of the philosopher.

Organised athletics were first introduced into China by the Mission schools, our earliest record to hand being informal foot races at St. John's University, Shanghai, in 1888. Of course the beginnings were very modest, and nothing in the way of records was kept until 1903, at which time the practice of holding regular field and track meets twice a year had become firmly established.

The list of events common to British and American Universities, with the exception of the high hurdles and the longer runs, was introduced. At St. John's tennis is now the most popular game, their 12 courts being crowded throughout the season. Probably eighty per cent of the students there play tennis regularly. Association football comes next in popularity, and in this not less than fifty per cent indulge. The American game of baseball is also played, but with little enthusiasm.

What has been said of athletics at St. John's is largely true of Nanyang where there is probably the highest athletic development of any government college in China, Nanyang coming a close second to St. John's in National Intercollegiate Sports at Nanking.

Sports are taking on rapidly, however, in the government colleges in North China, particularly at Tientsin, where for three years past an American athletic director has been employed in several schools. Athletics were first introduced in North China by Prof. C. H. Robertson of the Tientsin Y. M. C. A., and the Association, Middle School there joins with two government colleges as hosts in an annual open track meet. In Peking little has so far been done athletically, and a beginning is only now being made in Chefoo.

In West China considerable impetus was given to athletic development by Mr. R. R. Service, who began training a team of students at Chengtu in 1906, but the difficulties of travel have prevented competition with outside teams. In Central China sports were first organised by Mr. McCarthy at what is now Boone University. The students did not take kindly to them. They objected to appearing on the field without the long gown, and those who were so unfortunate as to win felt themselves disgraced and wept. All this is changed now, and the competition is quite keen both within the student body, and with neighbouring colleges. Griffith John College, Hankow, is one of the few mission schools to possess a properly equipped Gymnasium. But there as well as at Wesley College, association football claims highest popularity, followed by field and track sports and tennis. At William Nast College, Kiukiang, athletics have so far lacked sufficient encouragement as well as at Nanking University, where track sports are beginning to take hold.

Soochow Univerity is near enough to Shanghai to receive the impetus of competition, and track sports, football, and basket ball have all become firmly established there. Interest is also considerably on the increase at Shanghai Baptist College and Anglo-Chinese College, Shanghai.

In South China Association Football is especially popular, and there the Chinese teams have the advantage of practice with many foreign teams. They also show considerable proficiency in tennis and the "distance" run. The Cantonese government colleges are taking to athletics, though "not according to knowledge" like those of Tientsin. Their entries at the Nanking meet were large, but entrants were quite untrained.

Chinese students in Tokyo have made no great athletic strides, owing to the lack of facilities. An athletic field is greatly needed. Baseball is the popular game in Japan, and the Chinese students have taken to it with considerable enthusiam. There are also as many as three "Soccer" clubs, and those who can secure courts play tennis, while Japanese sword practice is rather popular. Many Chinese students have there acquired the rudiments of calisthenics and military drill. These and native Japanese teachers are now employed throughout the Chinese Empire in teaching calisthenics and military drill in government schools and colleges, which are the only forms of exercise so far widely adopted by Chinese government institutions. In several instances, as at Wuchang in 1909 and Soochow in 1910, the officials have ordered the students to hold field days, but they have proved rather a fiasco from lack of management.

The greatest impetus so far given by any single event to athletics in China was given by the National Sports, held by invitation of the directors on the grounds of the Nanyang Industrial Exposition at Nanking, October 18-22, 1910. The sports were under the direction of Dr. M. J. Exner, physical director of the Shanghai Y.M.C.A., assisted by a committee of sixteen Chinesee and foreign representatives from different parts of the Empire. Teams came from North China,—chiefly Tientsin; Central China,—Hankow and Wuchang; South China,—Canton and Hongkong;—Shanghai district; and Soochow-Nanking district. The national championship in field and track sports was won by the

Shanghai district. The national Intercollegiate meet went to St. John's. Tientsin won the National Middle School Championship, while South China took the Association Football Cup. Shanghai Y.M.C.A. won the Basket Ball, and St. John's University won tennis. The crowds in attendance were very large, and a marked increase of interest in sports is reported from the various centres represented. Especially to be noted is the sportsmanlike spirit shown by the athletes themselves, and the great improvement made under the stimulus of competition. Nearly all previous records were broken. The Chinese athletic records to date are given below, those marked with an asterisk having been made at the Nanking sports. For purposes of comparison the record of the A.A.U. is given in the right hand column.

Event.	Chinese Record.	A.A.U. Record.
100 yds.	$10\frac{3}{5}$ sec.*	$9\frac{3}{5}$ sec.
220 ,,	24 sec.*	$21\frac{1}{5}$ sec.
440 ,,	55 sec.*	47 sec.
880 ,,	2 min. 13 sec.*	1 min. $52\frac{4}{5}$ sec.
120 yds. low hurdles.	$14\frac{4}{5}$ sec.	(not run).
High jump.	5 ft. $5\frac{1}{2}$ in.*	6 ft. $5\frac{5}{8}$ in.
Broad jump.	20 ft. 3 in.	24 ft. $7\frac{1}{4}$ in.
Pole Vault.	10 ft. 2 in.	12 ft. $9\frac{1}{2}$ in.
12 lb. Shot put.	38 ft. $9\frac{1}{4}$ in.*	57 ft. 3 in.
12 lb. Hammer throw.	130 ft.	207 ft. $7\frac{3}{4}$ in.
Half mile relay race, 4 men.	1 min. 42 sec.*	

Thus we see that some real progress has been made and development attained,—as much as could be expected in a single score of years from a race of people who have had for centuries the deteriorating influence of great cities without sanitation or physical culture. The student, the official, and the commercial classes lead very inactive lives, and the majority are consequently undeveloped, and lacking in the qualities of initiative, courage, and self control. As we

have seen, the problem has at least been attacked amongst the Student Class,—and they are fast overcoming the old idea that physical exercise is ungentlemanly. For the physical welfare of the other classes named almost nothing has so far been done. To one who understands the genus "juvenis," it seems platituduous to say that the shortest way to the young man's heart leads through the gymnasium and across the athletic field. As a means of approach physical training is unsurpassed, yet in mission work so far strangely neglected. But even in Western lands the bearing of the physical on the moral and the spiritual is only now coming to be recognized. When the body becomes physically sluggish, and the climate of China is too well known to need comment, a clear mind and a pure soul are increasingly difficult to maintain. If the young men and young women of China are to be freed from the moral torpor, and plague-ridden miasma in which they live,—their blood must be sent coursing through their veins by good sharp physical exercise. The young man who has some good bouts at tennis or two games of football each week, finds the odds in his fight against immorality reduced by half. Dr. M. J. Exner, who is devoting his life to the physical uplift, in connexion with the moral and spiritual uplift, of China, says, "My experience shows that a small percentage of Chinese young men are well formed and physically capable, but the great majority are undeveloped, have flat, narrow and immobile chests, such as tend to tuberculosis, and are greatly lacking in muscular control." "Tuberculosis," he goes on to say," is frightfully prevalent. Reliable statistics are not available, but medical men say that in some parts of China from forty to sixty percent have tuberculosis or a marked tubercular tendency."

With these facts before us, it is clear that physical culture should have an important part in the Christian propaganda of China, not as a substitute for Christian teaching but as one of its most powerful adjuncts. For a high type of physical life is essential to a high type of

mental and spiritual life. One of the surest ways of keeping the 79,000 of China's youth now in mission schools on a high plane of living and thinking is by giving them strong, active bodies that answer readily to the helm of the will. To this end athletic fields, and public parks and play grounds are essential and should be secured while vacant ground is available within the cities.

The Chinese Y.M.C.A. has at least made a beginning in these matters. Through this organization the various provincial sports and the national athletic sports were held last year.* Through the Y.M.C.A. football, tennis, and other games are now being put within the reach of business young men in several of the chief cities of the Empire. A class for training Chinese young men to become physical directors has been established in the Shanghai Association Gynasium, and thus it is hoped soon to have a regular supply of efficient leaders for the physical culture propaganda. In connexion with the new lyceum department at Shanghai lectures and demonstrations on Health and Sanitation are being prepared, and already such lectures have been given with marked success in Hongkong and Shanghai. In October, 1910, the first properly equipped athletic ground for a Chinese city with cinder path, football field and tennis courts was opened by the Shanghai Y.M.C.A. This has already found its place in the life of the young men of the city and extension of facilities is immediately necessary.

The Young Men's Christian Association triangular motto of "Body, Mind and Spirit" is never lost sight of, and the policy of the organization in China in regard to the physical side may be outlined as follows:—

*These however were almost entirely confined to the Sudent class, which was unfortunate, but unavoidable. Business men are almost more in need of physical culture than students.

1. To secure the recognition of hygiene and physical training as an essential factor in all education, and their adoption into the curriculum of every educational institution and into the life of the people.

2. To secure the adoption by the missionary bodies of the principle of saving the whole man,—body, mind, and soul, here and now, and their recognition of the interrelations between these phases of the life of man.

3. To secure for each of the great cities of China both in-door and out-door facilities for physical culture, especially an athletic field and play ground under moral Christian auspices.

4. To train up properly qualified men to man gymnasiums and athletic fields and to carry on the propaganda for the physical uplift of the Chinese people.

5. To prevent the growth of athletic and sporting clubs apart from the intellectual and spiritual life,—instead to see that the threefold man be developed symmetrically in all his parts.

6. To promote the idea of play and amusement apart from monetary gain, gambling, and immorality.

This of course is a large policy, attacked so far only at the edges. But it is a very essential policy to the further advance of the great missionary enterprise of the uplift of the Chinese people.

CHAPTER XXVIII.

INTERNATIONAL REFORM BUREAU.

By Rev. E. W. Thwing, General Secretary for China.

THIS Bureau of Social and Moral Reform has now been conducting its work in China for three years. It has received a sympathetic welcome from all classes of the Chinese, both officials and people. It seeks to come into friendly co-operation with all the Chinese who are working for the progress and uplift of their country. The experience of the past three years has shown that there is a special place for the work of this Bureau in China to-day. It is a time of social and moral reform throughout the whole nation, and so special efforts must be made along these lines:—

1. To aid in the suppression of the *Opium Traffic*, *Cultivation*, and *Habit*, at the earliest possible date.

2. To aid in the restriction of the *Cigarette Habit*, and its prohibition among young people.

3. To promote *Temperance* and *Purity*.

4. To encourage the movement against *Gambling*.

5. To disseminate popular and scientific information on *Social Progress* and *Reform*.

6. To influence public opinion, for law, order, and good government, through the *Newspapers* and by *Public Lectures*.

7. To Co-operate, as far as possible, with all existing agencies and organizations working for the *Welfare of China*.

The above shows in brief what the organization is trying to do at the present time in China. It has already

printed nearly half a million sheets in English and Chinese on the subjects named, many lectures have been given at schools and public meetings of the Chinese. Branch organizations have been formed in various places in China.

The principal work during the past year has been in connection with the great Chinese Anti-Opium Reform. This is the effort that it is hoped will be successful during the first year of the Republic.

New Plans for Bureau's Work in China.

I. Raise $50,000 for a Permanent Building. A great "clearing house" for Social Reform.

1. For national headquarters for the Reform Bureau's work in China.

2. To provide offices for temperance, purity, and other social reform societies.

3. For a central repository for the distribution of reform literature both in Chinese and English.

4. To provide a lecture hall for the consideration of social and moral questions.

5. To provide a library of reference, and for circulation, of books on social reform.

6. To provide a place for the publication of a paper on Reform and Progress in China.

II. The International Reform Bureau co-operates with:

1. All Chinese societies working for the social uplift of the nation.

2. All temperance societies in China.

3. All missions and missionaries who are interested in special social problems.

4. The Chinese Y. M. C. A., especially through their temperance committees and lecture department.

5. Anti-Opium and anti-cigarette societies; and all other organizations working for the abolition of social evils, and the betterment of the Chinese.

III. Publication Department.

The Bureau has published or hopes to provide the following literature:—

1. "Atlas Syndicate News," a record of the Anti-opium movement, and of reform and progress in China.

2. In Chinese, popular articles and books on social reform.

3. Tracts and advice on social purity.

4. Suggestions for industrial work and relief for the poor.

5. Outlines for work of Temperance Committees, and Young Peoples' Societies.

6. Short histories of international reform movements and methods.

7. Outlines and suggestions for the formation of Chinese social reform societies.

8. Popular tracts on social questions and a better home life.

9. Stories for young people.

10. Short books on health, hygiene, and practical Physiology.

11. Temperance, Anti-opium, and Anti-cigarette tracts.

12. Pictures and cartoons showing national evils.

13. Translations of books on social reform.

14. Translations of the best laws, in other lands, against vice and evil habits.

15. It is the plan in the future to issue an up-to-date, popular paper on social reform.

CHAPTER XXIX.

EVANGELISTIC WORK COMMITTEE-REPORT.

By Rev. A. R. Saunders, Secretary, Yangchow.

IN accordance with their instructions from The China Centenary Missionary Conference the Evangelistic Work Committee, in April 1909, issued their appeal to the Home Churches for additional evangelistic workers. This appeal was based on statistics and information gathered from all the provinces during the intervening two years.

The Committee has also been successful in organizing The Evangelistic Association of China; and in December 1910 the first regular meeting of the Association was held in Hankow, when a large number of Chinese and foreign delegates from all parts of China were present, and the Association appointed its own officers and committees.

Other items of business committed by the China Centenary Missionary Conference to the committee, such as:—preparing an annotated list of tracts suitable for evangelistic work, etc. etc., will now be taken up by the Evangelistic Association of China, and the work for which this committee was continued by the Conference may now be regarded as done.

CHAPTER XXX.

MISSION REPORTS AND STATISTICS.

By the Editor.

IN former volumes of the YEAR BOOK some particular phases of mission work in China as set forth in the published reports of the leading Missionary Societies, have been dealt with. In 1910, and again last year, the subject was, Evangelistic Work. It was part of the Editor's programme to give a review of the latest reports in the present issue under the title of "Gains and Losses." Had Missions held their own? Had the frontiers of the Kingdom been pushed further out? What forms of work had yielded the best results, and if there had been failures, to what causes were these failures assigned? The outline promised a profitable analysis of the facts and forces that were presented in the official statements of Boards and Committees. The result is difficult to describe: many pages of notes, many pages of queries and interrogations, and still more pages of figures which no ingenuity can reduce to common factors or classify satisfactorily under a few significant heads. The profit has been entirely to the Editor, and he makes confession (and is unashamed) of his inability to share any useful amount of that profit with his readers.

Mission reports, apparently, are considered by some Missionary Societies too valuable to be parted with. They are presented to a subscribers' meeting, passed and printed for circulation, but no appeal can move some Secretaries to mail a copy, nor can industry and patient correspondence discover the possessor of a copy on the field. Many reports were received, and for these our sincere thanks are given. But for others we are still waiting. It was with an easy

conscience that, after going through some sixteen of the largest reports, we put aside our note book last autumn; for we were confident that other necessary details could be gathered from missionaries on the field. But alas! we had forgotten that in the case of some missionaries their left hand does not know what their right hand reports, or their right hand dislikes the pen, and the typewriter is usually out of order. Others, most gracious and prompt in their replies, had knowledge of their own station work or a department of it, or were able to state at once where the desired information could be obtained. Now and then some happy chance revealed the Mission statistical Encyclopedia, and facts and figures were obtained in delightful profusion. But let no one suppose that it is a simple matter to gather together the information that will enable him to make a satisfactory survey of a year's progress in such a mission field as China. Of course the difficulty of getting statistics has been greatly increased this year, by the fact that, owing to the Revolution, so many missionaries have been obliged to leave their stations.

The temptation to write about the Reports that were received is great. But it must be resisted. Two or three remarks, however, may be permitted.

(1) There is a commendable frankness about them all. Difficulties and failures are as plainly stated as the opportunities and successes. In one report the shadows were very dark. It is evident that the appointment of Chinese pastors or the development of self-governing Churches do not relieve Missions or missionaries of a large share of the 'care' or burden of the churches. One would like to see the story of some of the churches told at length. We should begin to get at the heart of things if writers of reports would show us how the Christian life is working itself out in a group of Churches. Has the Christian spirit manifested itself in any particular form of activity? Does the Church, as such, make itself felt on account of its benevolence, or its services on behalf of the sick and

distressed? One Report laments that neither Agricultural Banks nor Savings Banks had been established and that nothing had been done to help those whom poverty drives so frequently to the pawn shops. Burial and funeral clubs are in existence, but is there not too wide a gap between the "doctrine" and the life even after every allowance is made. Ought we not to emphasize those features of the Christian life which men may take knowledge of, and from which they may know that we have been with Jesus?

(2) The development of schools and institutional work is another outstanding feature, and the Reports reveal the fact that there is a danger of some Missions becoming top-heavy with organization. Must not the basis be a broad and ever broadening Christian constituency—men and women and children who gather together simply in the name of Christ? And must not the intensive culture of a relatively small number of Christians be a small part of a well-ordered mission programme?

(3) A great many things in the Reports, if one may dare to say so, might be taken for granted. On the other hand some of the Reports must be pretty hard reading in the home Churches; for the writers or compilers proceed on the assumption that the readers carry names of converts and details of station work in their minds from year to year.

No part of the YEAR BOOK may become more valuable than its Table of Statistics. No part, certainly, involves more labour. It will be observed that in the present volume the statistics are those for 1910. The attempt made in former volumes to bring the figures up to the year of issue has been deliberately abandoned. The Reports for 1911 are only now being published, and yet these must be the basis of any trustworthy returns. On the other hand, the published Reports must be supplemented and completed on the field, and this involves not only the possession of a full list of Missions, but a fairly wide knowledge of Mission organization, and ample time for correspondence.

In the Table of Statistics given in the Appendix to the present volume, the returns for 1910 have been corrected and made as complete as available information could make them. It is hoped that a fairly reliable and useful starting point has been obtained, and that from the figures now given an annual advance may be made.

The result of the revision and completion of the 1909-1910 statistics may be seen from the following comparisons :

	As previously published.	Present figures.	Increase or decrease in statistics.	
Missions, or separate organisations tabulated . . .	85	100	+	16
Total foreign missionaries, including wives	4,628	5,144	+	516
Total, Ordained Chinese pastors	502	548	+	46
Total, Chinese workers . .	13,679	15,501	+	1,822
Stations with resident foreign missionary	693	925	+	232
Total number of stations .	4,288	3,897	−	391
Scholars - day or primary schools	56,732	86,241	+	29,509
Scholars-intermediate, High Schools and Colleges . .	45,801	31,384	−	14,417
No. of congregations . . .	2,717	2,955	+	238
Baptized Christians . . .	177,942	167,075	−	10,867
Total Christian community	287,809	324,890	+	37,081
Contributions by Chinese for Church work . . .	$ 297,976	$ 320,900	+	$ 22,924
Hospitals	170	235	+	65
Dispensaries	151	200	+	49
Inpatients and outpatients .	1,333,482	1,322,802	−	10,680

Some of the discrepancies *e.g.*, those of the number of schools of various grades, are evidently the result of different classifications in the reports. The decrease in the number of baptized Christians is mainly owing to baptized children and infants being omitted, although in many reports children are not separated from adults. The total

"Christian community" includes children so far as they are recognized in Mission returns, and this total seems to be the one that should be the measure of our work.

It is gratifying to note that in almost every particular the previous figures were much below the mark. Could the statistics be taken as thoroughly for each of the provinces as they have been taken by Rev. Alex. Miller for Chekiang (See pp. 170-172), the totals, without doubt, would show a still larger increase.

These comparisons lead to our concluding remarks on the statistical side of Mission Reports. It is here that the investigator's difficulty becomes acute.

Making every allowance for the fact that the deeper aspects of missionary work cannot be tabulated, and that it is commercializing the great enterprise to judge it by visible results, the writer can see no reason why the number of churches, preaching places and schools, of preachers and teachers, church members and newly admitted converts should not be stated accurately. Most reports, indeed, do give elaborate tables, and the puzzle is why the figures given should be so incomplete and so inaccurate. In some reports the figures from almost every district are marked with a star or dagger to indicate that they are 'incomplete' or 'last year's,' or there is a blank with the words: "No returns." Churches, stations and schools by twos and threes, pastors and preachers by the half-dozen, and communicants by the hundred, may disappear from the returns without a word of explanation or a note of surprise. In one case we found that the church member-ship had decreased in the twelve months some 1,200, and yet not a word was said. The explanation, of course, was simple enough. But why should such inaccuracies, which a comparison with the previous report would at once reveal, be sent home from the field or be published to the world. It is not 'business;' and it is not a sign of consecration to be slipshod about the figures by which, after

all, we are obliged to measure our progress and mark our position.

Some of the figures given are the saddest thing in the history of the year and should call for searching enquiry and earnest prayer.

It would be invidious to single out reports, but there are several in which the statistics are all that could be desired. These reports will bear the closest examination, and the victories and advances they record are all the more impressive because they are carefully tabulated.

CHAPTER XXXI.

ROMAN CATHOLIC MISSIONS IN CHINA.

(*From the "Calendrier-Annuaire pour 1912."*)

Name of Society.	No. of Bishopries, Vicariates, Prefecture or Missions.	No. of European Bishops and Apostolic Vicars.
Foreign Missions of Paris (Missions Etrangères de Paris. . .	11	11
Franciscans	10	11
Lazarists	9	9
Milan Foreign Missions (Missions Etrangères de Milan)	3	3
Belgian Foreign Missions (Congrégation de Scheutvelt) . . .	6	6
Dominicans (Spanish)	3	2
Jesuits	2	2
Foreign Missions of Rome (Séminaire St. Paul de Rome) . .	1	1
German Foreign Missions (Congrégation de Steyl)	1	1
Augustinians (Spanish)	1	1
Foreign Missions of Parma (Congrégation de S. François-Xavier de Parme)	1	1

Macao Bishopric 1

Apostolic Vicariates	To whom Entrusted	Head-quarters and Principal Residence	Bishops	Priests		Christians	Catechumens.
				European	Chinese		
		First Region.					
N. Chihli	Lazarists	Peking	1	44	53	114,367	18,521
C. ,,	,,	Paotingfu	1	14	26	73,661	10,000
E. ,,	,,	Yungpingfu	1	10	1	10,889	—
W. ,,	,,	Chengting	1	22	25	60,210	4,382
S.E. ,,	Jesuits	Sienhsien	1	53	26	79,446	11,331
N. Honan	Milan F.M.	Weihwei	1	16	2	8,739	4,395
S. Manchuria	Paris F.M.	Mukden	1	34	14	25,834	6,636
W. ,,	,,	Kirin	1	21	11	19,128	1,548
E. Mongolia	Belgian F.M.	Our Lady of the Pines.	1	41	12	22,387	5,863
C. ,,	,,	Siwantse (10)	1	41	23	27,960	4,657
W. ,,	,,	Eul-che-se-king-ti	1	45	3	19,233	11,973

N.B.—Mgr. de Raphanée did not wish to include a number of new converts who are not yet practising Christians.

		Second Region.					
Ili (Sinkiang), (M.)	Belgian F.M.	Ili	—	4	—	300	—
N. Kansu	,,	Liangchowfu	1	19	1	3,207	327
S. ,, (P.A.)	,,	Tsinchow	—	15	2	1,589	522
N. Shensi	—	—	1	17	6	—	—
C. ,,	Franciscans	Sianfu	1	13	24	27,104	2,690
S. ,,	F.M. of Rome	Chengku	1	13	5	13,074	5,000
N. Shansi	Franciscans	Taiyüanfu	2	17	11	22,632	13,454
S. ,,	,,	Luanfu	1	26	8	19,244	9,146
N. Shantung	,,	Tsinanfu (10)	1	27	21	28,615	18,640
E. ,,	,,	Chefoo	1	28	7	9,613	7,799
S. ,,	German F.M.	Yenchowfu	1	60	12	65,066	53,949

Apostolic Vicariates	To whom Entrusted	Head-quarters and Principal Residence	Bishops	Priests		Christians	Catechumens.
				European	Chinese		
Third Region.							
W. Honan	F.M.of Parma	Hiangcheng	1	10	—	3,813	3,023
S. ,,	Milan F.M.	Nanyangfu...(10)	1	18	11	16,828	10,390
E. Hupeh	Franciscans	Wuchang	1	26	19	30,294	—
N.W ,,	,,	Laohokow	1	17	15	20,912	10,192
S.W. ,,	,,	Ichang	1	25	8	13,983	8,150
N. Hunan	S. Augustinians.	Lichow	1	24	2	3,935	5,078
S. ,,	Franciscans	Hengchowfu	1	14	8	9,177	5,698
N. Kiangsi	Lazarists	Kiukiang	1	18	8	20,626	18,872
E. ,,	,,	Fuchow	1	23	8	21,959	3,462
S. ,,	,,	Kianfu	1	16	12	12,838	3,953
E. Chekiang	,,	Ningpo	1	19	15	20,061	3,109
W. ,,	,,	Hangchow	1	10	16	11,152	1,825
Kiangnan	Jesuits	Shanghai	1	131	66	203,468	116,101
Fourth Region.							
Kweichow	Paris F.M.	Kweiyang	2	51	14	30,072	30,000
N.W. Szechwan	,,	Chengtu	1	40	47	45,000	10,384
E. ,,	,,	Chungking	1	51	48	40,587	17,711
S. ,,	,,	Suifu	2	39	13	27,285	7,111
Kienchang	,,	Ningyüan	1	8	3	—	—
Yunnan	,,	Yunnanhsien (10)	2	31	15	12,234	15,200
Thibet	,,	Tatsienlu ....(10)	1	22	1	2,683	—

Apostolic Vicariates	To whom Entrusted	Head-quarters and Principal Residence	Bishops	Priests		Christians	Catechumens.
				European	Chinese		
Fifth Region.							
Foochow	S. Dominicans	Foochow ....(10)	—	37	23	48,821	11,289
Amoy, (without Formosa)	,,	Amoy	1	17	6	4,753	3,110
Hongkong	Milan F.M.	Hongkong	1	15	12	16,751	1,000
Kwangtung, (P.A.) ..	Paris F.M.	Canton.....(10)	1	70	22	59,684	—
Kwangsi, (P.A.).....	,,	Nanning .....(10)	1	27	4	4,449	1,194
Diocese of Macao....	—	Macao .....(09	1	60 ?	8 ?	30,300?	—
Mission Agencies ..	—	—	—	28	—	—	—

The number of priests in Macao has probably decreased since 1909.

In the above, the Abbreviations, P.A., means Prefectures Apostolic, M., Mission, F.M., Foreign Missions, and S., Spanish.

The figures are those given in the 11th year of Report, except where otherwise indicated by the figures (10) or (09).

Summary:

	Totals for 1912.	Totals for 1911.
Vicariates, Apostolic	43	41
Prefectures, Apostolic (P. A.)	3	4
Dioc. of Macao and M. of Ili	2	2
Total	48	47
Bishops	49	47
Priests, European	1426	1391
,, Chinese	701	640
Total	2176	2078
Christians	1,363,697	1,293,634

The Totals for 1912 show that there is an average of one Bishop for every 187,371 inhabitants, one priest for every 627 Christians, and one Christian out of every 299 inhabitants.

The total increase during the past year amounts to 83,645.

Some Recent (1910-1911) Publications of the Nazareth Press, Hongkong. (Société des Missions-Etrangères de Paris.)

修規益要 Règle de la vie religieuse, par un R. P. Trappiste. 2 vols. - - - - - - - $0.30

聖詠註解 Explication des Psaumes - - - 0.30

神品七級 Traité des Saintes Ordres, par J. L. Beaulieu. (in Mandarin.) - - - - - - 0.20

大七克 Les sept grandes victoires contre les sept péchés capitaux - - - - - - - - 0.25

修規新編 Nouveau règlement pour les vierges chinoises, par le P. Philippe Lau - - - - 0.20

聖教最用經文 Livre des prières en *Hoklo* (caract. chin. et romanisation en *Hoklo*), par le P. Mariette. - - - - - - - - - 0.15

聖路善工 Chemin de la croix en *Hoklo* (caract. chin. et romanisation en *Hoklo*), par le P. Mariette - - - - - - - - - - - 0.08

要理問答 Petit Catéchisme (caract. chin. et. roman. en *Hoklo*) par le P. Mariette - - - 0.06

白話問答 Do. en Hacka, par C.—A. Rey. 2 vols. - - - - - - - - - 0.03

彌撒祭儀 Deux méthodes pour entendre la Saint Messe, extraites du livre précédent - - - 0.02

佑助煉獄善靈九日瞻禮經文 Neuvaine aux âmes du purgatoire 0.02

省察規式 Examen de conscience pour les séminaristes et pour les personnes dévotes - - - 0.03

亡者日課 Office des Morts, extrait du Rituel - 0.03

聖教要理問答 Catéchisme (de Peking) des vérités les plus nécessaires. Mot à mot. (Caract. chin. romanisation en Pounti, et latin) par le P. Le Tallandier.

Notes Pratiques sur la Langue Mandarine Parlée par N. G. Frere mineur. 96 pp. - - - - 0.70

APPENDIX A.

MEMORABLE DATES IN CHINESE MISSIONARY HISTORY:

A.D.	
68-81	Buddhism introduced.
505	Arrival of Nestorian missionaries. Tablet of Sian-fu, unearthed in 1625, is dated 781.
1292	Arrival of the Roman Catholic, John Corvino.
1552	Death of Xavier.
1747	The Roman Catholics suffered severe persecutions.
1807	Robert Morrison landed in Canton. L. M. S. began work.
1814	Morrison's Translation of New Testament published. First Chinese baptized (Tsae-Ako).
1830	Arrival of first American missionaries, Bridgman and Abeel, (A. B. C. F. M.)
1842	Treaty of Nanking. Five ports opened. Soon occupied by 12 Missionary Societies.
1850	Tai P'ing Rebellion, 20 millions killed. (1850-1864).
1856	Second Anglo-Chinese War.
1860	Treaty of Tientsin.
1870	Tientsin Massacre (22 persons).
1874	First Anti-footbinding Society, Amoy. S. P. G. begins.
1876	Chefoo Convention.
1877	Shanghai Missionary Conference. Educational Association of China, formed at Tientsin.
1877–8	Great famine in Shansi and Shensi, 8 millions died.
1884–5	War with France.
1887	S. D. K. founded (C. L. S.)
1890	2nd Decennial Conference at Shanghai.
1894	War between Japan and China.
1900	Boxer Uprising. Massacre at Tai-yuan-fu, Shansi, July 9th.
1901	Abolition of Wenchang, and reform of civil and military examinations. Colleges to be founded.
1903–4	War between Russia and Japan.
1907	Great Conference at Shanghai (Centenary celebration).
1910	First issue of China Mission Year-Book.
1911	Outbreak of Revolution at Wuchang.
1912	Inauguration of the Republic of China, in place of the Manchu dynasty.
	Freedom from Religious Disabilities granted to the Citizens of China.
	Anglican Churches in China unite in one General Synod and organize as the Chung Hua Sheng Kung Hui (中華聖公會).

APPENDIX B.

LIST OF IMPORTANT EVENTS.

In China during 1911.

1911 (See also Chap. I. B.)

Sept. 14, 1910 to
Jan. 26, 1911. Riots at Lienchow. Kwangtung.

Jan. 12. Dr. Mesny died of plague.

19. Pukow to Linhwaikwan Railway opened.

Feb. 20.-2. Annual Council Meeting of the Canadian Methodist Mission, Chengtu. Visit of Dr. Deering, Dr. Goucher and Bishop Bashford.

22. Riot at Hankow.

25. Dr. Jackson died of plague at Mukden.

Feb. 18. Annual Meeting of the World's Chinese Students' Federation, Shanghai.

March 1. Nanking Provincial Assembly extra session.

1. Appeal signed by 27,900 Chinese from all parts of China despatched to the King of England, asking that the trade in opium might be stopped this Coronation year.

4. Unrest in Mukden, Anti-foreign agitation.

Disturbance at Ch'uansha.

12. Visit of Mr. Frank L. Brown and Bishop McDowell of the Methodist Episcopal Church in the interests of the World's Sunday School work.

15. Opening of School for missionaries children, at Weihwei-fu, Honan.

16. Death of Dr. D. L. Anderson, President of Soochow University.

18. Great decrease of plague at Chefoo.

26. Plague in Manchuria nearly stamped out. (Deaths from Plague, about 42,755).

30. Gambling abolished in Canton.

April 2. Chinese Sunday School Rally in Shanghai.

7. First Graduation Ceremony of the Union Medical College, Peking. (16 graduates.)

17. Opening of the Union Medical College, Tsinanfu, Shantung.

25. Chinese Citizen Association organized in Shanghai.

April 29-May 8. Amalgamated Educational Session convened at Shanghai under the auspices of the Kiangsu Board of Education (Chinese.)

8. Signing of the New Opium Agreement between Great Britain and China.

11. Death of Father Perrin from Famine Fever, at Hwaiyuen. Contracted fever while distributing relief.

20. Last distribution of Famine Relief in Anhui and Kiangsu, by the 1910-11 Committee.

30. The Yuchuanpu (Ministry of Posts and Communications) takes over the Postal Service.

June 20-27. Formation of a Sunday School Union for China, with Rev. E. G. Tewkesbury as Secretary.

July 3. Alleged Boxer uprising in Kansu.

3-11. Summer Conference for Government School Students at the Sleeping Buddha Monastery near Peking.

15. Inauguration of the Central Educational Board with Chang Ch'ien as President.

22. The Yangtze River overflows causing terrible floods, all along the Yangtze Valley.

Aug. 1. Severe distress in Anhui

12. Floods in Anhui.

18. Floods in Manchuria.

20. Floods in Shansi.

19-21. A three days' fête in Chang Su-ho's Garden, realizing $20,000 for the relief of Famine sufferers.

Sept. 5. Floods in Shantung, Hunan, Hupeh, and at Wuhu.

5-9. Opening of the Nanking Bible Training School.

6. Disturbance at Tangshi, in Quinsan district.

7. Riots at Changzoh.

9-18. Union Woman's Bible Institute in Foochow.

7. Arrest of leaders of the anti-Railway League, in Chengtu, Sze.

20. Final meeting of the Central China Famine Relief Committee for 1910-1911.

21. New Famine Relief Committee for 1911-1912 formed.

21. Death of Sir Robert Hart, Inspector-General of the Imperial Maritime Customs.

23. Riots at Foochow.

Oct. 6. Rice riots at Soochow.

8. Destructive Floods at Taichowfu, Chekiang.

The Revolution.
See Leading Events, Chap. I. B.

N. B.—If Secretaries would publish notices of Conferences, etc., in the "Recorder," or send them to the Editor of the Year Book, this list of events would be more complete. (Ed.)

APPENDIX C.

DOCUMENTS OF THE REVOLUTION.*

I. An Imperial Apology.

Imperial Edict of the 30th October, 1911.

It is three years since We succeeded to the Throne, and We have sincerely endeavoured to meet the wishes of the People, but there have been mistakes in the employment of officials, there has been faulty administration, and many members of the Imperial Clan have been admitted to places in the Government, contrary to the constitution. Mismanagement in regard to railway affairs has caused public criticism, and in effecting reforms officials and gentry have sought their own private profit. In abolishing old systems those in office have tried to advantage themselves by seizing the property of the People, giving no benefit in return. In the dispensing of justice there has been no respect for the laws, and many grievances have been suffered. We had not imagined that things were so serious. Now have come the troubles in Szechwan, and the disturbances in Hupeh, whilst We also hear bad news from Shensi and Hunan, and trouble has arisen in Kwangtung and Kiangsi. We see much excitement amongst the People and Our ancestral temples are perturbed, so that Our good People suffer.

All these things are due to Our own fault. Therefore We promulgate this Edict to the public and We swear to the People that We will recommence reforms and effect

* The translations are revisions of those published by "The Shanghai Mercury."

a proper constitutional government system, and with respect to legal procedure and other state affairs shortcomings will be removed and improvements effected in accordance with the popular wish. Any system or law contravening the constitution We will abolish. We will carry out the abolition of distinctions between Manchu and Chinese in accordance with the frequent Edicts of the late Emperor. As to the troubles in Hupeh and Hunan, they are due to military mismanagement, Jui Cheng and others having abused their powers and enraged the army, which had legitimate cause of complaint. In this matter We accuse Ourselves of having made the blunder of employing Jui Cheng in an important post, and if any of the military return to their allegiance there shall be no accusation brought against them, and no enquiry into the past.

We now stand before Our People (confessing that) We have accomplished no good, but have caused disaster and have humbled the greatness of Our Ancestors by Our maladministration ; and it is now of no use to regret. We have no alternative but to rely upon Our People and Our soldiery that they may help Us to secure the welfare and happiness of Our People, to strengthen Our Imperial Dynasty in an unbroken perpetual line, and to establish constitutional government. Even in this crisis We seek to regain Our strength by turning the crisis to the benefit of China, for which We appeal to the loyal and sincere feeling of Our People, upon which everlastingly We depend. At this time there are many important questions regarding foreign affairs and finance to be considered, and Our People should be united in one mind concerning them, whilst We do Our best; but Our People, not knowing the whole situation, are frequently incited by evil-disposed persons to cause serious troubles. Therefore are We deeply anxious about the future of China

and day and night We ponder the welfare of Our People. We hereby issue this Edict that Our People may know Our position.

II. A Constitution.

Imperial Edict of the 30th October, 1911.

The National Assembly has sent in a memorial asking for an Imperial Edict to be issued granting the said Assembly the right to discuss the constitution. For three hundred years Our Imperial Dynasty has ruled the Empire; but the late Empress Grand Dowager and the late Emperor, seeing the critical condition of the Empire, decided to effect reforms in the methods of government, and several times issued Imperial Edicts announcing the decision to effect a Constitutional Monarchy in China, and issued also a programme of preparatory measures for the establishment of constitutional government. This programme has been carried out year by year. Whilst We were still young We ascended the Throne and have sincerely desired to abide by the programme laid down by the late Emperor. When, in the tenth moon of last year, the National Assembly sent in a memorial asking for the opening of Parliament at an earlier date than that already determined, We consented to open a National Parliament in the fifth year of Our reign, and also appointed Prince Pu Lun and others to draft a Constitution. The National Assembly now sends in a memorial to the effect that as the Constitution is an agreement between Sovereign and People it is better to consult the People first about the provisions of the Constitution, which should afterwards receive Imperial sanction. This plan does not violate the idea of the late Emperor, so We hereby order Prince Pu Lun and his

colleagues to draft a Constitution in accordance with the outlines decided upon by the late Emperor, and then to hand it to the National Assembly for detailed discussion; and when the final draft has been made it shall be promulgated with Our sanction, thereby demonstrating that We are quite sincere and frank in Our dealings with the People in all state affairs.

III. A Responsible Cabinet.

Imperial Edict issued the 30th October, 1911.

The National Assembly has sent in a memorial to the effect that the Cabinet should be responsible for the administration and that high state offices should not be given to Imperial princes. It is not in accordance with the general principles of constitutional government adopted by various nations that Imperial princes should hold administrative office; and in Our own system they are not permitted to meddle in political affairs, as may be seen from the explicit statements of Our Ancestors, the principle being really that of constitutional government. However, from the time of Tung-chi, in order to cope with difficult problems of state, certain princes have been appointed to help the high officers of state. In appointing a Cabinet with princes and dukes as ministers of state We were only adopting a temporary measure. The memorial of the Assembly states that a Cabinet of Imperial princes is not in conformity with the idea of constitutional government and the temporary regulations should be suspended, and a really responsible Cabinet should be established, containing no Imperial princes or dukes. The memorial shews respect for the Imperial House and a desire to lay the foundations of the state firmly in a strong position, and these things We much appreciate. It is important to have the right persons to organize a proper Cabinet, and as soon

as We have secured a suitable man of ability to organize such a Cabinet We will no more appoint members of the Imperial House as ministers of state, and will abolish the temporary regulations for the Cabinet so as to conform to the principle of constitutional government and establish the state on a proper basis as soon as the present troubles are settled.

IV. An Amnesty.

Imperial Edict issued the 30th October, 1911.

The National Assembly has sent in a Memorial asking Us to grant an amnesty to political offenders, thus shewing the clemency of the Throne and securing the unity of the people of the Empire. To suppress the expression of political views prevents the development of men of ability and of the national energy; and moreover, views that are not appropriate at the time at which they are expressed may prove fruitful later. Many people have gone abroad after committing political offences, and there they have freedom of speech and writing, and some of them go beyond due limits, owing to their zeal for political principles. Therefore We hereby decree clearly that all political offenders since 1898, whether purely political offenders or revolutionists, who have taken refuge outside the Empire, and all connected with the present troubles who will come forward and be loyal to Us, are hereby granted pardon of their crimes; and in future, subjects of the Ta Ching Empire, if they do not go beyond legal limits, shall enjoy the protection of the state, shall not be arrested except by due process of law, and shall not be detained arbitrarily on mere suspicion. Those who avail themselves of this amnesty are required to be loyal and patriotic in upholding Our constitutional government. This We decree to shew Our intention to effect proper reforms in the Empire.

V. Demands of the National Assembly.

Submitted in a Memorial to the Throne on the 3rd November.

1. The Ta Ching Dynasty shall be maintained in perpetuity.

2. The person of the Emperor shall be inviolable.

3. The prerogative of the Emperor shall be limited by the Constitution.

4. The succession to the Throne shall be prescribed in the Constitution.

5. The Constitution shall be drafted and determined by the National Assembly and promulgated by the Emperor.

6. All amendment of the Constitution lies within the province and power of Parliament.

7. Members of the Upper House of Parliament are to be elected by the people from specially qualified classes.

8. Parliament will elect but the Emperor shall appoint the Prime Minister, on whose recommendation the other members of the Cabinet shall be appointed by the Emperor; but Imperial princes shall be ineligible for any ministerial office or for the governorship of a province.

9. The Prime Minister may be impeached, whereupon either he shall ask for a dissolution of Parliament or shall resign.

10. The Emperor shall be in supreme control of the army and the navy, but when this control is exercised in respect of domestic matters it shall be subject to such limitations as may be imposed by Parliament.

11. Imperial Edicts shall not have the force of law except in emergencies, and even then under special provisions and only for the carrying out of what has already been determined by law.

12. No treaty with a foreign Power shall be concluded without the authority of Parliament, but the conclusion of a peace or the declaration of a war may be made during the session of Parliament without the consent of Parliament being obtained until afterwards.

13. Standing orders of an administrative character shall be settled by Acts of Parliament.

14. If the budget should fail to be accepted by Parliament the Government shall act upon the preceding year's budget, but no further expenditure shall be added thereto and no special financial measures shall be adopted.

15. The determination of the revenues and expenditures of the Imperial Household shall be within the power of Parliament.

16. The Imperial Household Laws shall not violate the Constitution.

17. The two Houses of Parliament shall jointly establish Administrative Courts.

18. The Emperor shall promulgate all the laws enacted by Parliament.

19. The National Assembly shall exercise all the authority vested in Parliament by Articles 8, 9, 10, 12, 13, 14 and 18, until Parliament is duly elected and opened.

VI. Republic or Monarchy?

Edict of the Empress Dowager, 28th December, 1911,

The Cabinet has presented Us a memorial from T'ang Shao-yi communicated by telegraph. According to that memorial the representative of the People's Army (i.e. the Revolutionaries) Wu Ting-fang, steadfastly maintains that the mind of the People is in favour of the establishment

of a republican form of government as its ideal. Since the trouble at Wuchang We have fulfilled the desires of the People, having accepted the Nineteen Articles of the Constitution and sworn before the spirits of Our Ancestors to rule in accordance with these Articles. There is still dispute on political matters, however, and the question now is, which of the two, a constitutional monarchy or a republic, would be the more suitable for Our country, having in mind both its domestic and its international situation. This is a matter that should not be decided by one part of the nation alone; it is not a question to be settled by Us independently. Therefore it is advisable to call a provisional National Convention and leave the issue to the Convention to decide. The Ministers of State sent in a memorial asking Us to call a conference of Princes and Dukes to consider the matter, and at this conference there was no objection to the reference to a National Convention. We therefore hereby order the Cabinet to telegraph to T'ang Shao-yi to inform the representatives of the People's Army of Our acceptance, and the Cabinet is hereby instructed forthwith to compile the regulations for the election and assembling of such National Convention on a fixed date, arranging with Wu Ting-fang that all fighting shall cease, thereby saving the People from damage and loss. Heaven created the People and placed the Sovereign to protect the People, so that one person should preserve the People and not the People merely uphold one person. The Emperor is still a child; how can We see so many suffer from the fighting and the whole country distressed (for the sake of one young person)? We desire to promote the good of the state and the welfare of the People. By means of this Convention to decide the matter We shall know the will of Heaven, for Heaven sees as the People see, and hears as the People hear. We desire that Our countrymen should adopt good measures for the national weal and should act in a public-spirited manner for the sake of the state. This is Our desire.

VII. First Provisional President's Oath.

Sworn by Dr. Sun Wen, in the presence of the National Assembly at Nanking, 1st January, 1912.

To overthrow the absolute oligarchic form of the Manchu Government, to consolidate the Republic of China, and to plan and beget blessings for the People, I, Sun Wen, will faithfully obey the popular inclinations of the citizens, be loyal to the nation, and perform my duty in the interest of the public, until the downfall of the absolute oligarchic Government has been accomplished, until the disturbances within the nation have disappeared, and until our Republic has been established as a prominent nation on this earth, duly recognized by all the nations. Then I, Sun Wen, shall relinquish the office of Provisional President. I hereby swear this before the citizens.

The First Day of the First Year of the Republic of China.

VIII. First Provisional President's Proclamation.

Issued by Dr. Sun Wen to the People of China on t e 2nd January, 1912.

In the beginning of the formation of the Chinese Republic Wen (Sun Wen or Sun Yat-sen), though unworthy, has been elected the provisional president and I am day and night taking great care, fearing I could not meet the desires of our People. The abuses of the despotic Government of China have been going from bad to worse during the past two hundred years. When, however, once our People determined to overthrow it, it has taken only several dozen days in restoring over a dozen provinces to our cause, which success is unprecedented in any history.

Without any organ to control or any body to meet with foreign Powers it is impossible to carry on our work and

therefore we have to organize a Provisional Government. I am not going to do a thing by professing my own individual merit but I do not hesitate to attend to the organization of the Provisional Government to serve the People by carrying out our duties. By serving the People we can wipe out the bad habits of despotism and establish Republican government to benefit the People, to attain the aim of the Revolution, to satisfy the minds of the People commencing from to-day. Thus I proclaim my own idea frankly. I say the foundation of a state is the People. The different races such as Hans, Manchus, Mongols, Muhammadans, and Tibetans are now to be united as a nation. This is what I call the unity of our Races.

Since the fighting at Wuchang commenced, over a dozen provinces have proclaimed independence, and by independence has been meant to be independent from the yoke of the Manchu Ching dynasty; but to join hands with the provinces which are on the same side, and to amalgamate Mongolia and Tibet for our cause, are part of the same plan and therefore it becomes necessary to form a Government to unite them. This is what I call the unity of our Territories.

Once the righteous army commenced fighting for our cause many men of arms arose in the said provinces, but the armed forces are not under one control and they are not in uniform organization though their arms are the same. They should be combined under common command and for common cause. This is what I call the unity of our Military Administration.

The area of the State is wide and the various provinces have their own ways and the Manchu Government has tried to effect centralization of power under the false name of constitutional government, but now it is to be arranged that each province be self-governed and all shall be federated under a common central Government. This is what I call the unity of our Internal Administration.

Under the Manchu Government, in the name of enforcing constitutional Government, many taxes have been raised from poor people, but hereafter the national expenditure will be fixed in accordance with the principles of finance with a view to maintaining the happiness of the People. This is what I call the Unity of Finance.

These are our principal policies and we are going to carry these principles out properly. The principle of revolution is the same all the world over and revolutionary movements have failed often, yet foreigners all took notice of our real aim.

Since we first rose in October last all the friendly nations have maintained strict neutrality and the newspapers and public opinion of foreign countries are quite sympathetic with our cause, for which I have to express our deep thanks.

With the establishment of Provisional Government we will try our best to carry out the duties of a civilized nation so as to obtain the rights of a civilized state. Under the Manchu Government China has been obliged to be under humiliation and had anti-foreign feeling, but all these should be wiped out and we should aim at the principle of peace and tranquillity and to increase our friendship with friendly nations so as to place China in a respectable place in international society, to follow in the steps of the other Powers of the world. Our foreign policy is based on this point.

In establishing a new Government for a country there are many affairs to deal with, either international or internal, and how could I be able to carry on these important complicated affairs? Yet this is a Provisional Government. This is a government in a time of revolution. In the past decades all those who have been engaged in the revolutionary movements have been doing their work with a spirit honest and pure, and we have fought many difficult obstacles; and the further we proceed the more difficulties

will lie before us, but we shall continue with our revolutionary spirit to carry out our aim to the last and if we could establish the foundation of the Chinese Republic, the duties of the Provisional Government would be at an end; then we may be pronounced to be "not guilty," in the eyes of the nation and the world. On this day when I meet our People I frankly declare what is my view.

IX. The Abdication Edicts.

The following Edicts were dated the 25th day of the 12th moon of the 3rd year of Hsuan Tung (12th February 1912) and bore the Imperial Seal, together with the signatures of Yuan Shih-k'ai, Prime Minister, Hu Wei-ti, Acting Minister for Foreign Affairs, Chao Ping-chun, Minister of the Interior, Shao Ying, Acting Minister of Finance (on leave), T'ang Ching-chung Minister of Education (on leave), Wang Shih-chen, Minister of War (on leave), Tan Hsia-heng, Minister of Navy, Shen Chia-pen Minister of Justice (on leave), Hsi Yen, Minister of Agriculture, Industry and Commerce, Liang Shih-yi, Acting Minister of Communications, and Ta Shou, Minister of Dependencies.

A. The Change of Government.

We have to-day received from the Empress Dowager Lung Yu an Edict stating that on account of the uprising by the Army of the People, with the co-operation of the people of the provinces, the one answering to the other as the echo does to the sound, the whole Empire has been as a boiling cauldron and the People have endured much tribulation. We therefore specially appointed Yuan Shih-k'ai to instruct Commissioners to confer with the representatives of the Army of the People for the summoning of a National Convention at which the future form of Government should be decided. There was wide divergence of opinion between the North and the South, and each strongly

maintained its own views, and the general consequence has been an entire stoppage of trade and suspension of ordinary civil life. So long as the form of government remains undecided so long will the disturbed condition of the country continue. It is clear that the minds of the majority of the people are favourable to the establishment of a republican form of government, the Southern and Central provinces first holding this view, and the officers in the North lately adopting the same sentiments. The universal desire clearly expresses the will of Heaven, and it is not for us to oppose the desires and incur the disapproval of the millions of the People merely for the sake of the privileges and powers of a single House. It is right that this general situation should be considered and due deference given to the opinion of the People. I, the Empress Dowager, therefore, together with the Emperor, hereby hand over the sovereignty (Tungchichuan 統治權) to be the possession of the whole People, and declare that the constitution shall henceforth be Republican, in order to satisfy the demands of those within the confines of the nation, hating disorder and desiring peace, and anxious to follow the teaching of the sages, according to which the country is the possession of the People, (天下爲公).

Yuan Shih-k'ai, having been elected some time ago president of the National Assembly at Peking, is therefore able at this time of change to unite the North and the South; let him then, with full powers so to do, organize a provisional Republican Government, conferring thereon with the representatives of the Army of the People, that peace may be assured to the People whilst the complete integrity of the territories of the five races, Chinese, Manchus, Mongols, Muhammadans and Tibetans, is at the same time maintained, making together a great state under the title the Republic of China (*Chung Hua Ming Kuo* 中華民國). We, the Empress Dowager and the Emperor, will retire into a life of leisure, free from public duties, spending Our years pleasantly and enjoying the courteous treatment

accorded to Us by the People, and watching with satisfaction the glorious establishment and consummation of a perfect Government.

B. The Future of the Imperial House.

The situation being critical and fraught with danger, and the People enduring suffering, We authorized the Cabinet to make terms with the Army of the People concerning due provision for the future of the Imperial Family. From the Cabinet We have now received the terms proposed, according to which the Imperial Ancestral Temples and Mausolea will be permanently respected and ritual services conducted thereat, and the Mausoleum of the late Emperor will be duly completed. These terms have been agreed upon. It is further provided that the Emperor, after his withdrawal from political affairs, shall retain his title, and the details of treatment of the Imperial House, set forth in eight Articles, of the Imperial Clansmen in four Articles, of Manchus, Mongols, Muhammadans and Tibetans in seven Articles, have been duly presented for Our consideration. We have examined these and find them satisfactory, and We hereby conjure the Imperial Clansmen, Manchus, Mongols, Muhammadans and Tibetans, to doff all distinctions and to unite for the maintainence of order and peace, accepting the measures that have been devised for the welfare of all and the contentment of the Republic, matters for which We have the sincerest solicitude.

The terms and articles above mentioned are as follows:—

(*a*)—Concerning the Emperor:

The Ta Ching Emperor having proclaimed a republican form of government, the Republic of China will accord the following treatment to the Emperor after his resignation and retirement.

Article 1.—After abdication (辭位) the Emperor may retain his title and shall receive from the Republic of China the respect due to a foreign sovereign.

Article 2.—After abdication the Throne shall receive from the Republic of China an annuity of Tls. 4,000,000 until the establishment of a new currency, when the sum shall be $4,000,000.

Article 3.—After abdication the Emperor shall for the present be allowed to reside in the Imperial Palace, but shall later remove to the Eho Park, retaining his body-guard at the same strength as hitherto.

Article 4.—After abdication, the Emperor shall continue to perform the religious ritual at the Imperial Ancestral Temples and Mausolea, which shall be protected by guards provided by the Republic of China.

Article 5.—The Mausoleum of the late Emperor not being completed, the work shall be carried out according to the original plans, and the services in connexion with the removal of the remains of the late Emperor to the new Mausoleum shall be carried out as originally arranged, the expense being borne by the Republic of China.

Article 6.—All the retinue of the Imperial Household shall be employed as hitherto, but no more eunuchs shall be appointed.

Article 7.—After abdication, all the private property of the Emperor shall be respected and protected by the Republic of China.

Article 8.—The Imperial Guards shall be retained without change in members or emolument, but they shall be placed under the control of the Department of War of the Republic of China.

(*b*)—Concerning the Imperial Clansman.

Article 1.—Princes, Dukes and other hereditary nobility of the Ching shall retain their titles as hitherto.

Article 2.—Imperial Clansmen of the Ching shall enjoy public and private rights in the Republic of China on an equality with all other citizens.

Article 3.—The private property of the Imperial Clansmen of the Ching shall be duly protected.

Article 4.—The Imperial Clansmen of the Ching shall be exempt from military service.

(*c*)—Concerning Manchus, Mongols, Muhammadans and Tibetans.

The Manchus, Mongols, Muhammadans and Tibetans having accepted the Republic the following terms are accorded to them :

Article 1.—They shall enjoy full equality with the Chinese.

Article 2.—They shall enjoy the full protection of their private property.

Article 3.—Princes, Dukes and other hereditary nobility shall retain their titles as hitherto.

Aritcle 4.—Impoverished Princes and Dukes shall be provided with means of livelihood.

Article 5.—Provision for the livelihood of the Eight Banners shall with all despatch be made, but until such provision has been made the pay of the Eight Banners shall be as hitherto.

Article 6.—Restrictions regarding trade and residence that have hitherto been binding on them are abolished, and they shall now be allowed to reside and settle in any department or district.

Article 7.—Manchus, Mongols, Muhammadans and Tibetans shall enjoy religious freedom.

The above terms are to be officially communicated, in despatches from both sides, to the foreign Ministers in Peking, to be forwarded to their respective Governments.

C. Continuance of Administrative Functions.

The Sovereigns who anciently ruled the state mainly sought the protection of the People's lives, not being able to look upon injury to the lives of the People. In order to give effect to Our desire that there should be no further disturbance but a restoration of peace We have acquiesced in a new form of Government, realizing that if We oppose the desires of the vast majority of the People hostilities must long continue, in which case the general stability would be undermined and fierce struggles ensue amongst the various races, causing distress to Our Ancestors and untold suffering to the People. This We cannot endure, and therefore We have chosen rather to suffer a light affliction than to impose grievous suffering on the People. We have come to this conclusion after serious consideration. Therefore the officials and People generally, both within Peking and without, should fully realize Our benevolent intent and, bearing in mind the present conditions, should not cause any disturbance by empty vapourings or proud talk. The Board of Civil Administration, the General Officers Commanding the Gendarmerie, Chiang Hwei-ti and Feng Kwo-chang, should take measures to preserve strict order and inform the People of the sincere designs of the Throne to comply with the will of Heaven and the wishes of the People, quite regardless of any personal feelings.

The Government has appointed officials and assigned them duties in the administration of all affairs, the Cabinet, the various Boards, and other offices in Peking; and in the Provinces, viceroys, governors, prefects and magistrates, whose duty it is to maintain public order. These officials, high and low, are to go on with their duties as usual, the chief of each office seeing to it that his subordinates do not neglect their duties. In this way We demonstrate Our love for the People.

X. Announcement of Abdication.

Telegram from Yuan Shih-k'ai, dated Peking, 12th February, 1912.

To President Sun, the National Assembly, the Ministers of the Cabinet at Nanking, and Vice-President Li, Wu-chang.

A republic is the best form of Government. The whole world admits this. That in one leap we have passed from autocracy to republicanism is really the outcome of the many years of strenuous efforts exerted by you all and is the greatest blessing to the People. The Ta Ching Emperor has proclaimed his abdication by Edict countersigned by myself. The day of the promulgation of this Edict shall be the end of the Imperial rule and the inauguration of the Republic. Henceforth we shall exert our utmost strength to move forward in progress until we reach perfection. Never shall we allow monarchical Government in our China. At present the work of consolidation is most difficult and complicated. I shall be most happy to go to the South and listen to your counsels in our conference as to the methods of procedure. Only, on account of the difficulty of maintaining order in the North, the existence of a large army requiring control, and the popular mind in the North and East not being united, the slightest disturbance would affect the whole country. All of you, who thoroughly understand the situation, will realize my difficult position. You have studied the important question of establishing a republic and have formed definite plans in your mind, I beg you to inform me as to the way of co-operation in the work of consolidation.

Reply.

Dr. Sun to Yuan Shih-k'ai, dated Nanking, 12th February, 1912.

T'ang Shao-yi has telegraphed me that the Ching Emperor has abdicated and that you will support the Republic. The settlement of this great question is a matter of the utmost joy and congratulation. I will report to the National Assembly that I agree to resign the office of President in your favour. But the Republican Government can not be organized by any authority conferred by the Ching Emperor. The exercise of such pretentious power will surely lead to serious trouble. As you clearly understand the needs of the situation, certainly you will not accept such authority. I cordially invite you to come to Nanking and fulfil the expectations of all. Should you be anxious about the maintenance of order in the North, would you inform the Provisional Government by telegraph whom you could recommend to be appointed with full powers to act in your place as a representative of the Republic? Expecting your reply to this telegram, I hereby again extend to you our cordial welcome to Nanking.

XI. Resignation of First Provisional President.

Dr. Sun to the National Assembly at Nanking, 12th February, 1912.

To-day I present to you my resignation and request you to elect a good and talented man as the new President. The election of President is a right of our citizens, and it is not for me to interefere in any way. But according to the telegram which our delagate Dr. Wu was directed to send to Peking, I was to undertake to resign in favour of Mr. Yuan when the Emperor had abdicated, and

Mr. Yuan has declared his political views in support of the Republic. I have already submitted this to your honourable Assembly and obtained your approval. The abdication of the Ching Emperor and the union of the North and South are largely due to the great exertions of Mr. Yuan. Moreover, he has declared his unconditional adhesion to the national cause. Should he be elected to serve the Republic, he would surely prove himself a most loyal servant of the state. Besides, Mr. Yuan is a man of political experience, to whose constructive ability our united nation looks forward for the consolidation of its interests. Therefore, I venture to express my personal opinion and to invite your honourable Assembly carefully to consider the future welfare of the state, and not to miss the opportunity of electing one who is worthy of your election. The happiness of our country depends upon your choice. Farewell.

XII. The Provisional Republican Constitution.

CHAPTER I. GENERAL.

Article 1.—The Republic of China is established by the People of China.

Article 2.—The sovereignty of the Republic of China is vested in the whole body of the People.

Article 3.—The territory of the Republic of China consists of the twenty-two provinces, Inner and Outer Mongolia, Tibet and Kokonor.

Article 4.—The Republic of China will exercise its governing rights through the National Assembly, Provisional President, Ministers of State and Courts of Justice.

CHAPTER II. PEOPLE.

Article 5.—The People of the Republic of China will be treated equally without any distinction of race, class or religion.

Article 6.—The People will enjoy the following liberties:—

1.—No citizen can be arrested, detained, tried or punished unless in accordance with the law.
2.—The residence of any person can only be entered or searched in accordance with the law.
3.—The People have the liberty of owning property and of trade.
4.—The People have the liberty of discussion, authorship, publication, meeting and forming societies.
5.—The People have the liberty of secrecy of letters.
6.—The People have liberty of movement.
7.—The People have liberty of religion.

Article 7.—The People have the right of petition to the Assembly.

Article 8.—The People have the right of petition to the administrative offices.

Article 9.—The People have the right of trial at legal courts.

Article 10.—The People have the right to appeal to the Court of Administrative Litigation against any act of officials who have illegally infringed their rights.

Article 11.—The People have the right of being examined to become officials.

Article 12.—The People have the right of election and being elected to representative assemblies.

Article 13.—The People have the duty of paying taxes in accordance with law.

Article 14.—The People have the duty of serving in the army in accordance with law.

Article 15.—The rights of the People enumerated in this chapter may, in the public interest, or for the maintenance of order and peace or upon other urgent necessity, be curtailed by due process of law.

CHAPTER III. NATIONAL ASSEMBLY.

(TSANGYIYUAN 參議院).

Article 16.—The legislative functions of the Republic of China are exercised by the National Assembly or Tsangyiyuan (參議院).

Article 17.—The National Assembly is formed of the members of Tsangyiyuan (參議院) elected by various districts as provided in Article 17.

Article 18.—Five members in each province, Inner Mongolia, Outer Mongolia, and Tibet and one member from Kokonor will be elected. The measures for the election will be decided by each district. At the time of the meeting of the National Assembly each member has one vote.

Article 19.—The official rights of the National Assembly are as under:—

1.—To decide all laws.

2.—To decide Budgets and settle accounts of the Provisional Government.

3.—To decide the measures of taxation, monetary system and uniform weights and measures.

4.—To decide the amount of public loan and agreements involving any obligation on the state treasury.

5.—To ratify affairs mentioned in Articles 34, 35, and 40.

6.—To reply to any affairs referred for decision by the Provisional Government.

7.—To accept petitions of the People.

8.—To express views and present them to the Government regarding laws and other matters.

9.—To question Ministers of State and demand their presence at the Assembly to give reply.

10.—To demand that the Provisional Government enquire into cases of the taking of bribes or other illegal acts of officials of the Government.

11.—The National Assembly may impeach the Provisional President if recognized as having acted as a traitor, by vote of three-fourths of the members present at a quorum of four-fifths of the whole number of members.

12.—The National Assembly may impeach any of the Ministers of State if recognized as having failed to carry out their official duties or having acted illegally, on the decision of two-thirds of the members present at a quorum of three-forths of the whole number of members.

Article 20.—The National Assembly may hold its meetings of its own motion and may decide the dates of opening and closing.

Article 21.—The meetings of the National Assembly will be open to the public but in case of the demand of any Minister of State or in case of the majority's decision a meeting may be held *in camera*.

Article 22.—The matters decided by the National Assembly shall be promulgated and carried out by the Provisional President.

Article 23.—When the Provisional President uses his veto against the decision of the National Assembly his reasons should be declared to the National Assembly within ten days, and the matter should be placed before the National Assembly for further discussion. If two-thirds of the members attending re-affirm the former decision that decision shall be carried out as stipulated in Article 22.

Article 24.—The Speaker of the National Assembly will be elected by open ballot of the members and if the ballot be one half of the total votes he is declared elected.

Article 25.—The members of the National Assembly have no responsibility to outsiders for the speeches made and decisions reached in the Assembly.

Article 26.—Except for flagrant offences or during internal disturbance or foreign invasion the members of the Assembly cannot be arrested during the session without the consent of the Assembly.

Article 27.—The standing orders of the National Assembly shall be decided by the National Assembly itself.

Article 28.—The National Assembly shall be dissolved when the National Convention (Kuohui 國會) comes into existence, which will succeed to all the rights of the National Assembly.

CHAPTER IV. PROVISIONAL PRESIDENT AND VICE-PRESIDENT.

Article 29.—The Provisional President and Vice-President will be elected by the National Assembly by vote of two-thirds of the members present at a quorum of three-fourths of the whole number.

Article 30.—The Provisional President represents the Provisional Government and controls political affairs and promulgates laws.

Article 31.—The Provisional President executes laws and issues orders authorized by law and has such orders promulgated.

Article 32.—The Provisional President controls and commands the Navy and Army of the whole country.

Article 33.—The Provisional President decides official organizations and discipline but such should be approved by the National Assembly.

Article 34.—The Provisional President is empowered to make appointments and dismissals of civil and military officials. However, the Ministers of State, ambassadors and ministers accredited to foreign Powers, should be approved by the National Assembly.

Article 35.—The Provisional President declares war, negociates peace and concludes treaties with the approval of the National Assembly.

Article 36.—The Provisional President declares martial law in accordance with the laws.

Article 37.—The Provisional President represents the whole country to receive ambassadors and ministers of foreign countries.

Article 38.—The Provisional President presents bills for laws to the National Assembly.

Article 39.—The Provisional President confers decorations and other honorary bestowals.

Article 40.—The President declares general amnesty, special amnesty, commutation and rehabilitation; general amnesty needs the approval of the National Assembly.

Article 41.—In case the Provisional President be impeached by the National Assembly the judges of the highest court of justice will elect nine judges to organize a special tribunal to try and decide the case.

Article 42.—The Provisional Vice-President will act for the Provisional President in case the Provisional President dies or is unable to attend to his duties.

CHAPTER V. MINISTERS OF STATE.

Article 43.—The Prime Minister and Ministers of departments are called Ministers of State.

Article 44.—Ministers of State assist the Provisional President and share responsibility.

Article 45.—Ministers of State countersign bills proposed, laws proposed, laws promulgated and orders issued by the Provisional President.

Article 46.—Ministers of State and their deputies attend and speak in the National Assembly.

Article 47.—When any Minister of State is impeached by the National Assembly the Provisional President should dismiss him but the case may be retried by the National Assembly at the request of the Provisional President.

CHAPTER VI. COURTS OF JUSTICE.

Article 48.—Courts of Justice consist of judges to be appointed by the Provisional President and Minister of Justice. The organization of Courts of Justice and qualification of judges will be decided by law.

Article 49.—The Courts of Justice will try and decide cases of civil litigation and criminal litigation in accordance with law. However, administrative litigation and other special litigation will be governed by special laws.

Article 50.—The trial and judgement of the Courts of Justice will be open to the public but cases which are considered to be against peace and order may be held *in camera*.

Article 51.—Judges will never be interfered with by any higher officials in their offices either during a trial or in delivering judgement, as judges are independent.

Article 25.—Whilst a Judge holds office his salary cannot be reduced and his functions cannot be delegated to another. Unless in accordance with law, he cannot be punished or dismissed or retire. The regulations for the removal of judges will be stipulated by special law.

CHAPTER VII. ANNEX.

Article 53.—Within ten months of the date of this law being in force the Provisional President should convene a National Convention. The organization and the measures for election of such National Convention will be decided by the National Assembly.

Article 54.—The Constitution of the Republic of China will be decided by the said National Convention and before the said Constitution comes into force this law will have the same force as the Constitution.

Article 55.—This law will be either added to or revised by three-fourths of the members of the National Assembly present at a quorum of two-thirds of the whole number; or by three-fourths of the members present at a quorum of four-fifths of the whole number when the amendment is proposed by the Provisional President.

Article 56.—This law shall come into force when it is promulgated and the rules of provisional government now in force will be cancelled when this law comes into force.

APPENDIX D.

LIST OF OFFICIALS OF THE CHINESE REPUBLIC, AS GIVEN IN THE "NORTH CHINA DAILY NEWS," June 14, 1912.

The Metropolitan Officials.

The President's Office.

Liang Shih-yi.—Chief Secretary.
Feng Kuo-chang.—Chief of the Military Council.
Fu Liang-tso.—Vice-Chief of the Military Council.
Niu Yung-chien and Chang Shao-tseng.—Councillors.
Shu Ching-a. Ha Han-chang and Chang Chu-tsun, Advisors.
Wu Ting-yuan.—Aide-de-Camp.

The Cabinet.

Tang Shao-yi.—Premier.
Wei Chen-tsu.—Chief Secretary.
Hsu Pao-heng, Ou Keng-hsiang, En Hua, Ku Wei-chun, Liu Yuan-tzu, Lei Yen-shou, Tseng Wen-yu and Tan Tao.—Secretaries.

Central Legislative Department.

Chang Tsung-hsiang.—Director.

Civil Service Bureau.

Chang Kuo-kan.—Chief.

Printing Bureau.

Feng Tzu-yu.—Chief.

Foreign Affairs.

Lu Chêng-hsiang.—Minister.
Yen Hiu-cheng.—Vice-Minister.
Chen Mao-ting, Tang Tsai-fu, Wu Erh-chang and Tai Chen-li.—Councillors.
Wang Kuang-chi.—Chief Secretary.
Jao Pao-shu, Shih Shao-chang, Chen Lu and Fu Shih-ying.—Departmental Chiefs.

Interior Affairs.

Chao Ping-chun.—Minister.
Yuan Hsun.—Vice-Minister.
Wu Chen.—Chief of Manchu police in Peking, and Inspector-General of all troops and police in Peking.
Wang Chih-hsing.—Chief of the Chinese Constabulary in Peking.

Finance.

Hsiung Hsi-ling.—Minister.
Chen Chin-tao.—Vice-Minister.

Education.

Tsai Yuan-pei.—Minister.
Fan Yuan-lien.—Vice-Minister.
Chung Kuan-yuan, Ma Lin-yi and Hsiang Wei-chiao.—Councillors.
Tung Hung-wei.—Chief Secretary.
Yuan Hsi-tao, Lin Chi and Hsia Tseng-yu.—Departmental Chiefs.

Justice.

Wang Chung-hui.—Minister.
Hsu Chien.—Vice-Minister.
Hsu Shih-ying.—Chief Justice of the High Court of Justice and Court of Law Revision.

Agriculture and Forestry.

Sung Chiao-zen.—Minister.
Chen Chen-hsien.—Vice-Minister.

Industry and Commerce.

Chen Chi-mei.—Minister.
Wang Cheng-ting.—Vice-Minister.
Chao Chun-nien, Chang Hsin-wu, Chou Chai-jen and Chu Ting-chi.—Councillors.
Yang Pu-sheng.—Chief Secretary.
Liao Yen, Chen Chieh and Ho Chu-shih.—Departmental Chiefs.

Communications.

Shih Shao-chi.—Minister.
Feng Yuan-ting.—Vice-Minister.
Yen Te-ching, Lung Chien-chang and Lu Meng-hsiung.—Councillors.
Tseng Shu-chi.—Chief Secretary.
Yen Kung-cho, Huang Wen-wei, Jung Yung-ching and Tso Ju-ying.—Departmental Chiefs.

War.

Tuan Chih-jui.—Minister.
Tsiang Tso-pin.—Vice-Minister.
Hsu Shu-cheng.—Chief Secretary.
Lin She, Shen Yu-wen, Weng Chih-lin, Lo Kai-pang, Fang Ching, Shih Erh-chang and Wei Chia-han.—Departmental Chiefs.

Navy.

Liu Kuan-hsung.—Minister.
Tang Hsiang-ming.—Vice-Minister.
Huang Chung-ying.—Admiral of the Fleet.
Lan Chien-shu and Wu Ying-ke.—Vice-Admirals of the Fleet.

General Staff.

Li Yuan-hung.—Chief.
Chen Yi.—Vice-Chief.
Liu I-ching, Kung Keng, Hsiang Lien-fen, Yao Jen-chih, Shih Chiu-kuang and Wu Jung-chang.—Departmental Chiefs.

Service Records.

Feng Tsze-yiu.—Director of the Provisional Bureau of Service Records.

Official Appointments.

Chang Kuo-kan.—Director of Bureau.

Bank of China.

Wu Tin-chang.—Director-General.

National Council.

Wu Ching-hsien.—President.
Tang Hua-lung.—Vice-President.

Peking Granaries.

Hsu Shao-chang.—Comptroller-General. Was formerly Chief of General Staff.

Customs.

Hu Wei-te.—Comptroller General.

Administrative and Audit Department.

It is understood that Chen Chin-tao will be appointed Chief.

Loans.

Hsu En-yuan.—Chinese auditor in connexion with foreign loans.

APPENDIX E.

THE ABOLITION OF RELIGIOUS DISABILITIES.

At a meeting of Chinese Christians held in the Hutung Church, Peking, on February 27th, 1912, a letter from Yuan Shih-k'ai, couched in the most courteous terms, was read. In this letter the President said that he wished to acknowledge the great benefit the church has been to the people of China, and to wish it success in all its enterprises. As he could not come himself he had deputed H.E. Yen Huei-ching to act as his representative.

On behalf of the President, Minister Yen spoke at length and stated that heretofore the Treaties allowed the Chinese to accept Christianity, but now such agreements would be put aside, for New China would grant religious liberty of its own accord to all its citizens without the Treaties; and "on behalf of the President he wished to say that certain clauses would be introduced into the new Constitution that would allow all the Chinese the freedom to worship in their own way."

Four days earlier a deputation of Chinese Christians representing the Protestants of Peking and four of the Missions were received by the President in person at the Waiwupu. To this deputation the promise was given by President Yuan Shih-k'ai that "all religious disabilities should be removed."

The Provisional Constitution of the Republic (Chap. XI. 7) declares that "Citizens shall have Freedom of Religion."

APPENDIX F.

OBITUARIES.

Barber, Mr. Edwin Otway, C. I. M., Sichow, Shansi.

At Sichow, Sha., December 13, 1911.

Mr. Barber was the son of a member of the Australian Council of the China Inland Mission. After training at Moody Institute, Chicago, and at Angas College, North Adelaide, Australia, he came out as a missionary to China, arriving here on January 24, 1902, at the age of twenty-eight years. After a few months at the Training Home at Anking, Mr. Barber proceeded to Shansi, where he laboured in the Gospel until he left for furlough on March 24, 1908. On his return to China on March 16, 1910, he resumed work in that province, and at the time of his death was located at Sichow.

Beckmann, Mrs. Richard, S. C. A., Sianfu, Shensi.

At Sianfu, October 22, 1911.

As a member of the Scandinavian Alliance Mission, working in association with the C. I. M., Mrs. Beckmann, as Miss Ida Klint, arrived in Shanghai from the United States of America on February 17, 1891. She was married to Mr. Beckmann on December 24, 1896, at Sianfu. On February 12, 1899, Mrs. Beckmann went home on furlough, and returned to China on April 8, 1905. She lost her life at the hands of a mob during the revolutionary strife in Sianfu, when Mr. Vatne and six children were also killed.

Cheng, Mrs. Jacobsen, Pingtingchow.

At Chengtingfu, Sept. 28,1911.

Arriving in China on Jan. 16. 1886, in connection with the C. I. M., Miss Anna S. Jacobsen went with Miss Reuter to Hwochow in Shansi. After about ten years of service here she married Mr. Cheng, and leaving the Mission, went with Mr. Cheng to do pioneering work in Hunan Province. Later they were engaged in auxiliary work for the Baptist Mission at Taiyuenfu, where Mr. Cheng's opium work was much blessed. The year 1908-1909 was spent at

Tsehchowfu where they took charge of Mr. Stanley, P. Smith's work while he was on furlough. From Tsehchowfu Mr. and Mrs. Cheng went to Pingtingchow. While here Mrs. Jacobsen Cheng succeeded in conducting a girl's school and in leading many to a simple faith in Jesus, as well as deepening the life of faith in several hearts.

Davis, Rev. Charles Frederick Ellaby, C. I. M., Chuhsien, Sze.

At Chungking, October 9, 1911.

Born at Gloucester, England. Was trained as a teacher, and held a master's certificate. For a time acted as Scripture Reader. At the age of 30, Mr. Davis came out to China arriving here on December 25, 1892. After spending about a year as a Master in the C. I. M. Boys' School, he proceeded to Eastern Szechwan where he was located at Wanhsien and later at Suiting. On March 1, 1897, he married Miss Nellie Roberts at Paoning. On his return from furlough in October 1901, he was transferred to Chuhsien, where as missionary-in-charge he faithfully laboured until his serious illness made it necessary for him, in the autumn of 1911, to go to Chungking for medical advice.

Downing, Miss C. B., Missionary Home, Chefoo.

At Chefoo, July 22, 1911. Aged 82.

Miss Downing was born at Johnsbury, Vermont, U. S. A. In 1857 she joined a Mission to the Choctaw Indians, in what is now Oklohama, and taught in the school for girls till 1861 when the war stopped the work. In 1866 she came to China and settled in Chefoo. A girls' boarding school was opened under her care. After some years failing health compelled her to give up the school, and she then opened a missionary home. She assisted for several years as a teacher in the Anglo-Chinese School.

Greene, Rev. G. W., D.D., S. B. C., Canton.

At Canton, December 17, 1911.

Dr. Greene was a native of North Carolina, U. S. A., being born in Watauga County, June 29, 1852. In 1870 he graduated from Wake Forest College, and afterwards in 1875 from the Southern Baptist Theological Seminary at Greenville, S.C. For a number of years he was Principal of the Moravian Falls Academy, in Wilkes County, N.C., and also spent one year as Professor of Latin in Wake Forest College.

When Dr. Greene first came to China he spent several years itinerating, but his best work as a missionary was in the class room The closing years of his life was given to this work as a teacher in the Graves Theological School, Canton. In connection with his Seminary work he wrote and translated a number of text-books.

Hyytinen, Mr. Juho, Finish Free C. M.

At Wuhu, June 6, 1911.

Mr. Hyytinen arrived from Finland on March 20, 1911. After spending two months at the C. I. M. Training Home at Anking, he underwent an operation for appendicitis at Wuhu, which proved fatal. He was 26 years of age, and had been trained as a teacher. He was a member of the Finish Free Church Mission working in association with the China Inland Mission.

McCarthy, Rev. John, C. I. M. Yunmanfu.

At Yunnanfu, June 21, 1911.

Mr. McCarthy arrived in China on February 23, 1867, and proceeded at once to Hangchow, Chekiang. Later he went to Chinkiang and from that centre preached the Gospel in Anhwei and Kiangsi. In 1876-77, he made his memorable journey, principally on foot, as the first non-official traveller, from Shanghai to Bhamo, a distance of some 3,000 miles.

In 1886 he was appointed superintendent of the work of the C. I. M. in Kiangsu and Kiangsi. In 1891 he went to America, and spent several years in deputation work.

Returning to China in 1900, Mr. McCarthy was, in 1901, appointed superintendent of the work in Yunnan and spent his last years in that province.

Murray, Rev. W. H., Mission for the Chinese Blind, Peking.

At Peitaiho, September 6, 1911.

A native of Port Dundas, near Glasgow, Mr. Murray in his early years acted as a rural letter-carrier, and at the same time studied Hebrew, Greek and music. Later he became an agent of the National Bible Society of Scotland, and in 1871 took charge of

the Society's work in North China. This work he carried on for a quarter of a century. During this time his sympathy for the Chinese blind led him to invent a method founded on the Braille system, by which they could be taught to read. After many years of hard labour a school was established in Peking, and although this one was destroyed in 1900, another one was erected shortly after. Mr. Murray spent the last years of his life as Principal of this school.

Paddock, Helena Wychoff, M. E. M., Yenpingfu.

At Foochow, September 15, 1911.

Mrs. Paddock was born December 24, 1877. Her father was for 39 years a missionary and teacher in Japan. Mrs. Paddock, after some years of childhood spent in Japan, prepared herself for Christian service by studying in America, especially at Northfield Seminary, and at the New York Training School for Christian Workers. Returning to Japan, she taught for five years in the Presbyterian school for girls at Tokyo. She was married to Mr. Paddock in 1909 and they entered upon their mission work in China the same year. After a year of language study they were stationed at Yenpingfu.

Salquist, Rev. C.A., A.B.F.M.S., Yachowfu, Szechwan.

At Yachowfu, April 26, 1911.

Born in Sweden in 1868, Mr. Salquist went to the United States when a young man. After graduation from the Morgan Park Theological Seminary of the University of Chicago, he was appointed as a missionary to China under the A.B.F.M.S. in 1893, and laboured for many years at Yachowfu. After his return from furlough in 1908, Mr. Salquist was instrumental in organizing a school for the training of men for the ministry.

Samuelson, Mr. Gustav Eric Emanuel, S.C.A., Saratsi. Shansi.

At Saratsi, N. Shansi, March 10, 1911.

Mr. Samuelson arrived at Tientsin from Aneby, Sweden, on December 5, 1910, 27 years of age, as a member of the Scandinavian Alliance Mission. Four days after reaching his station he contracted smallpox, and had hardly completed convalescence when he was smitten with fever, which resulted fatally.

Stellmann, Miss Freida, C. I. M., Kuwo, Shansi.

At Kuwo, November 2, 1911.

Born at Berlin, Germany. Educated at the High School there, and subsequently received training in the C. I. M. Training Home for Lady candidates at Grosvenor Road, London N. She was connected with Evangelical work under Fraulin von Blucher in Berlin. She arrived in China on October 31, 1901, and after a few months at the Training Home at Yangchow proceeded to Lucheng in Shansi. In 1904 she was transferred to Hotsin in the same province, and in the following year went to Kuwo, where she remained until she left for furlough on May 31, 1909. On returning to China on September 3, 1910, she resumed her labours at this station, where she conducted a most successful school for girls.

Stuart, Rev. George A., M.A., M.D., M. E. M., Shanghai.

At Shanghai, July 25, 1911.

Born in Maryland, U.S.A., December 31, 1859. In early years Dr. Stuart taught in the public schools. Later he graduated with his M.A. degree from Simpson College, and also from the Iowa College of Physicians and Surgeons, and later, during furlough, took a degree in medicine at Harvard. In 1886 Dr. and Mrs. Stuart sailed for China.

During his first term of service, Dr. Stuart built the Wuhu General Hospital, and also had charge of the evangelistic work of the Wuhu District. In 1896 he was called to be the dean of the medical department of Nanking University, and in a few months became the President. Under his conscientious and efficient management Nanking University grew both in numbers and in real effectiveness. In addition to his heavy administrative work, Dr. Stuart taught classes in the Theological Department, the College of Arts, and in the Medical School.

Not only was he an efficient doctor and administrator, and an able teacher, but he also showed remarkable gifts for literary work. In 1905 he acted as president of the Educational Association of China and two years later, President of the China Medical Missionary Association, and for several years was the Editor of the China Medical Journal.

In 1908 he left Nanking for Shanghai and took up the work of Book and General Editor for the Methodist Episcopal Church, and also devoted a large part of his time to translating and revising books and texts for the Medical Association.

Among his translations are the Blakeslee Sunday School Lesson System, the Methodist Discipline, Technical Terms, English and Chinese. He was also one of the editors of the Chinese Christian Advocate, and up to the last was occupied with getting out a Materia Medica in Chinese.

Vatne, Mr. Wilhelm T., S.C.A., Sianfu, Shensi.

At Sianfu, October 22, 1911.

As a member of the Scandinavian Alliance Mission, working in connection with the China Inland Mission, Mr. Vatne arrived in China from North America on October 12, 1910, aged 20 years. He came out to teach the children of Scandinavian missionaries, and a school for the purpose was established at Sianfu, where with Mrs. Beckmann and six Swedish children he was killed by a mob when the revolutionary soldiers were striving for the mastery with the Manchus at Sianfu.

Wallace, Miss Elizabeth, C. I. M., Fukow, Honan.

At Deniliquin, Australia, September 29, 1911.

Arrived in China from Australia on October 14, 1892, aged 29 years. After a few months in the Training Home at Yangchow, Miss Wallace was designated to Cheokiaikeo, in Honan, where she remained until she left for furlough on May 21, 1900. On her return to China on November 18, 1901, she resumed work at her former station, but in 1903 was transferred to Fukow, which was that year recognized as a central station. On May 23, 1911, she left for Australia for her second furlough, and died a few months later.

Sir Robert Hart, G.C.M.G.

September 17, 1911.

Sir Robert Hart was born in 1835, and educated under Nonconformist auspices in England and Ireland. On coming out to China he first entered H. B. M's Consular Sevice as Supernumerary Interpreter at Hongkong, and later at Ningpo and Canton. The post at Canton he resigned in order to take service in the Imperial Maritime Customs which had been established in 1854. In 1863 he became Inspector-General of the Customs, which position he held until 1911.

From the beginning Sir Robert Hart sought opportunities to develop the resources of the country whose faithful servant he was to be for so many years, and there is hardly a line of progress towards modern reform which does not owe something to his initiation or direction.

The honour of a knighthood was conferred upon him in 1882. Shortly after, owing to the death of Sir Thomas Wade, he was offered the post of H. B. M's Minister to Peking. This position he did not hold long, but resigned and continued his service with the Chinese Government.

The sole aim of his life was the benefit of the Chinese nation, and he was therefore, always a great advocate of Christian Missions.

APPENDIX G.

BOOKS ON CHINA AND CHINESE AFFAIRS ISSUED IN 1911.

Across China on Foot. Life in the interior, and the reform movement, by E. J. Dingle (Arrowsmith, London.) 16/-

Alphabetical Index to the Chinese Encyclopedia: Ch'in Ting Ku Chin T'u Shu Chi Ch'eng, by Lionel Giles 15/-

Alphabetical List of the Titles of Works in the Chinese Buddhist Tripitika, by E. D. Ross. Being an index to Bunyin Nanjio's catalogue to the 1905, Kioto, reprint of the Buddhist Canon. 8vo. pp. 97.....

Alten Seidenstrassen zwischen China und Syrien, Die, Quellen und Forschungen zur alten Geschichte und Geographie. (Weidmannsche Buchhandlung, Berlin.).....

Ament, William Scott, by H. D. Portor, M.D. (Revell Co.)..... G. $ 1.50

American Cruiser in the East (An) by J. D. Ford, U.S.N. (A. S. Barnes & Co., New York.)..... G. $ 2.00

Among the Tribes in South West China, by S. R. Clarke (Morgan and Scott, London.) 3/6

Apricot, Doctor, of Heaven Below. Story of the experiences and work of a young medical missionary and his bride, by Kingston de Gruche. (Revell Co.) G. $ 1.25

Beauty: A Chinese drama translated from the original by J. MacGowan (Morice, London.) 2/-

Beitrage Zur Volkskunde Sud Schantunge von P. Georg M. Steng, S. V. D. Herausgegeben und eingleitet von A. Conrady. (R. Voigtlanders Verlag.) (Brochure dealing with the customs of the people of S. Shantung.).....

Changing Chinese (The). The conflict of Oriental and Western Cultures, by Dr. E. A. Ross, Univ. of Wisconsin, (The Century Co., New York.)..... G. $ 2.40

Chinese, The, (New Impression), by John Stuart Thompson (Werner Laurie, London.) 12/6

China Mission Year Book for 1911. Edited by the Rev. D. MacGillivray, D.D. (C. L. S. Shanghai.) .....

China's Story in Myth, Legend, Art and Annals, by W. E. Griffis (Constable & Co., London.) 5/-

Chinese-English Dictionary in the Cantonese Dialect, by Ernest John Eitel, revised and enlarged by the Rev. Im. Genähr. (Kelly & Walsh) 35.00

Chinese-English Dictionary by H. A. Giles, Fasc. v. pp. 1185-1480. (Kelly & Walsh.) .....

Chinese Playmates, by N. H. Pitman. (L. C. Page & Co. Boston.) .....

Chinese Writing: Evolution of, by G. Owen. (Morice, London.) 1/-

Chinese Paper Money. No. I of the Manuals of Far Eastern Numismatics, by R. A. Ramsden (Morice, London.) 2/-

Chinese Porcelain, Old, and Works of Art in China, by A. W. Bahr. (Cassell & Co. London.) 30/-

Chinese Appeal to Christendom concerning Christian Missions, by Liu Shao-yang (Watts & Co., London.) 5/-

Chine Moderne, (La), by Edmond Rattach ..... M. $ 2.50

Chinese Religion: Studies in, by E. H. Parker ..... ,, 2.00

Chemins de Fer de Chine par E. Laboulaye (Kelly and Walsh, Shanghai) ..... ,, 5.00

Chinese Copper Coins: Modern. By R. A. Ramsden (Morice, London.) 2/-

Chinese At Home, (The): or the Man of Tong and his land, by J. Dyer Ball (Religious Tract Socy., London.) 3/-

China: Eighteen Capitals of, by W. E. Geil (Constable & Co., London.) 21/-

China: The Civilisation of, by H. A. Giles. (Williams and Norgate, London.) 1/-

Coming China, The, by Joseph King Goodrich (A. C. McClurg & Co., Chicago.) ..... G. $ 1.50

Constitution Building in China, by L. R. O. Bevan, M.A., LL.B. (N.-C. Daily News.) ..... ,, 1.00

Dialogues Chinois. Guide de la Conversation a l'usage des Commerciants, by A. Guerin.....

Diseases of China, including Formosa and Korea, by Drs. J. W. Hamilton and J. L. Maxwell. (Kelly & Walsh.)..... ,, 16.00

Eastern Asia. A history by Jan C. Hannah. (Fisher Unwin.).....

Eastern Miscellany, (An), by Earl Ronaldshay (Blackwood, London.)..... 10/6

Education of Women in China, by Margaret E. Burton (Revell, London.)..... 3/6

Flight of the Dragon, (The). An essay on the theory and practice of art in China and Japan, based on original sources, by L. Binyon (John Murray, London.)..... 2/-

Geography of China, by H. E. Hawkins (Commercial Press, Shangkai.)..... M. $ 1.50

Geschichte der Chinesischen Litteratur von Wilhelm Grube (Kelly and Walsh, Shanghai.)..... M. $ 7.50

Grande Arterie de la Chine (La): Le Yangtseu par J. Dautremer (Kelly and Walsh, Shanghai)..... M. $ 3.50

Great Empress Dowager (The), by Philip W. Sargent (W. Heineman, London.)..... 21/-

Green Wave of Destiny, The, by Philippe Bridges. (Blackwood, London.).....

A novel the scene of which is laid first in the Persian desert and afterwards in North China.

Growth of a Soul (The). Hudson Taylor in early years, by Dr. and Mrs. Howard Taylor (Morgan & Scott, London.)..... 7/6

Half a Century in China. Recollections and observations, by A. E. Moule (Hodder and Stoughton, London.)..... 7/6

Jackson, The Life of Dr. Arthur, by the Rev. A. J. Costain, M.A. (Hodder & Stoughton.)..... 2/-

Journal of the North China Branch of the Royal Asiatic Society. Vol. XLII. 1911. (Kelly & Walsh.).....

Letters from China, and some Eastern Sketches, by, Jay Denby. (Murray & Ovenden, London.)..... 6/-

Love Story of A Maiden of Cathay, told in letters from Yang Ping-yu. (Revell Co.) .....

Mateer, Calvin W., by D. W. Fisher. (Westminster Press.) ..... G. $ 1.50

Mission Archaelogique dans la Chine Septentrionale par E. Chavannes (Kelly and Walsh, Shanghai.) 100.00

Old Chinese Porcelain and Hard Stones, by E. Gorer & J. F. Blacker. (Quaritch, London.) £10.10.0

Recent Chinese Legislation, relating to Commercial, Railway and Mining Enterprises. Translated by E. T. Williams, Chinese Secretary, U.S. Legation, Peking. (Shanghai Mercury.) .....

Red Lantern, The, by Edith Wherry. A melodramatic romance, the scene of which is laid in Peking. (John Lane Co.) .... G. $ 1.50

Religion und Kultus der Chinesen von Wilhelm Grube (Kelly & Walsh, Shanghai) ..... M. $ 3,00

Religious Systems of China (The), by J. M. de Groot, Vol. II. War against Spectres and the Priesthood of Animism. 12.00

Richard: Timothy, Litt. D., D.D., China Missionary, Statesman and Reformer, by B. Reeve (S. W. Partridge & Co., London.) 1/6

Road to Tibet, On the, by F. Kingdon Ward. (Shanghai Mercury.) 1.00

Russian Road to China: On the, (Constable & Co. London.) .....

State Capitalism in Ancient China, by Clarence Clowe. (National Review.) 0.50

Strange Siberia, by Marcus L. Taft. (A journey from the Great Wall of China to the Sky-scrapers of Manhattan. (Eaton & Maine.) ..... G. $ 1.00

Strange Stories from a Chinese Studio, by E. A. Giles (Werner Laurie, London.) 6/-

Soul of the Far East (The), by P. Lowell (MacMillan, London.) 7/-

Tibetan Steppes, The, by W. N. Ferguson. (Constable) 16/-

Tramps in Dark Mongolia, by John Hedley. (Fisher Unwin.) 12/6

Turkestan, The Heart of Asia, by W. E. Curtis. With illus. from photos, by J. T. McCutchoon. (G. H. Doran Co. New York.)	G. $	2.00
Under the Chinese Dragon. A tale of Mongolia by F. S. Brereton (Blackie, London.)		5/-
Unknown God, The, by Putnam Weale. A novel, the scene of which is laid in China		
Unoccupied Mission Fields of Africa and Asia, by S. W. Zwemer, F.R.G.S., (S. Volunteer Movement.)		
Wild Life in China, by G. Lanning. (National Review.)		3.00
With Boat and Gun in the Yangtze Valley, by H. T. Wade (Kelly and Walsh, Shanghai.)	M. $	7.50

NEW GUIDE BOOKS.

Guids to Peking and its Environs, by Fei Shi	$	2.00
Pekin et ses envirous per Madrolle		3.00
Chang Hai et la Vallee du Fleuve Bleu, per Madrolle		3.00

For list of Guide Books see Year Book for 1911, app. IV.

APPENDIX H.

LIST OF ARTICLES ON CHINA IN CURRENT MAGAZINES.

A Chinese View of China's Need, by Cheng Ting Wang, in "Miss. Rev. of the World," June, 1911.

A Critical Year in China's History, by Professor Harlan P. Beach, Ph.D., in "The Homiletic Review," Nov. 1911.

Agriculture in China, by Thaung Zung-hsi, in the "World's Chinese Students' Journal," July, 1911.

Ancient Historical Edicts at Lhasa. V. Lhasa Treaty-Edict Inscription B. of 783 A.D., by L. A. Waddell, C.B., LL.D., in the "Journal of the Royal Asiatic Society of Great Britain and Ireland," April, 1911.

Anglo-Chinese School, Shaohingfu, The, by P. J. King in the "Church Missionary Review, January, 1911.

Another Unknown Language from Eastern Turkestan, by A. Cowley in the "Journal of the R. A. S. of Great Britain and Ireland," January, 1911.

A Sketch of China's First Woman Doctor, Dr. Yamei Kin, in the "Indian Magazine" for May, 1911.

A Summer Conference for Government School Students, by Rev. C. Corbett, in the "Chinese Recorder," September, 1911.

A Tabooed Topic in Missionary Conferences, by B. S. W., (Relation of Boards to Missionaries on the field) in the "Chinese Recorder," December, 1911.

A Union Woman's College, by Miss Laura M. White, in the "Chinese Recorder," November, 1911.

Basis of Confucian Ethics, The, by Lim Boon Keng, M. B., C. M., in the "World's Chinese Students Journal," July, 1911.

Bruchstücke aus der Geschichte Chinas unter der Gegenwartigen Dynastie, by E. Haenisch in the "T'oung Pao" Vol. XII. No. III.

Calvin W. Mateer, A Maker of New China, by John T. Faris, in "Miss. Rev. of the World," November, 1911.

Can China Become a Strong Nation? by G. Kenman, in the "Outlook," August, 12, 1911.

Canton, 1901-1910, by Rev. W. W. Clayson, B. A., in the "Chinese Recorder," July, 1911.

China, by Bishop Montgomery, in "The East and the West," July, 1911.

China, Paper Read at the Universal Racial Congress, by Wu Ting-fang, LL.D., in the "World's Chinese Students' Journal," November, 1911.

China Council of the American Presbyterian Church (North), by a member, in the "Chinese Recorder," December, 1911.

China, 1860-1910—A Retrospect, Comparison and Contrast, by Archdeacon A. E. Moule, in the "Church Missionary Review," January, 1911.

China's Revolution Spells Progress, by Y. S. Tsao, in the "Miss. Rev. of the World," December, 1911.

Chinese Almanac, The, by Rev. E. Box, in the "National Review," February, 4. 1911.

Chinese Christian Church, The, by Rev. Cheng Ching-ye, in the "Miss. Rev. of the World," October, 1911.

Chinese Clergy and their work, The, by Right Rev. H. J. Molony, D. D., in the "Church Missionary Review," April, 1911.

Chinese Congress at Taichow, A. by Rev. E. Thompson, M. A., in the "Church Missionary Review," October, 1911.

Chinese Hymnology, by Rev. W. Munn, in the "Chinese Recorder," December, 1911.

Chinese Hymnology, by Rev. W. Munn, in the "Church Missionary Review," August, 1911.

Chinese Idea of Sin, The, by Rev. J. W. Crofoot, in the "Chinese Recorder," October, 1911.

Chinese Problem, The, by Dr. T. C. Chamberlain, in the "World's Chinese Students' Journal," May, 1911.

Chinese Problem, The, by Cheng Chang Lu, in the "W. C. S. Journal," September, 1911.

Chinese Question, The, by Mgr. de Guébriant, in "Correspondant," September, 25, 1911.

Chinese Revolution, The, by Arthur Diósy, in the "Contemp. Rev.," November, 1911.

Chinese Writing in the Chow Dynasty in the light of recent discoveries, by L. C. Hopkins, J. S. O., in the "Journal of the R. A. S. of Great Britain and Ireland," October, 1911.

Chinesisch—Arabische Glossen, by M. Hartmann in "Mitt. des Seminars für O. S.," Berlin. Vol. XIII.

Christian Art in China, by B. Laufer in "Mitteilungen des Seminars für Orientalische Sprachen," Berlin, Vol. XIII.

Christian and heathen marriage in China, by the Rev. Henry Matthews, in "The East and the West," October, 1911.

Christian Elements in Buddhism, The, by E. Morgan in the "Chinese Recorder," January and February, 1911.

Confucian View of Human Nature, by Lim Boon Keng, M.B., C.M., in the "World's Chinese Students' Journal," January, 1911.

Conscience in the Chinese Classics, by Rev. I. Genähr, in the "Chinese Recorder," October, 1911.

Crisis in China, The, by Ven. Archdn. A. E. Moule and Rev. W. Munn, in the "Church Missionary Review," December, 1911.

Curriculum Bible Study, by Rev. H. W. Luce in the "Chinese Recorder," March, 1911.

Difficulty of Christian Confession in China, The, by V. D. Kao, in the "Chinese Recorder," May, 1911.

Dr. Stein's Turkish Khuastuanift from Tun-huang, being a Confession-prayer of the Manichaean Auditores. Edited and translated by A. v. Le Coq, in the "Journal of the R.A.S. of Great Britian and Ireland," April, 1911. (Mss. found in an ancient Library, discovered in one of the Buddhist cave temples of the "Halls of the Thousand Buddhas" to the S.E. of the Tun-huang Oasis.

Dr. Sun Yat-sen and the Chinese Revolution; J. Ellis Barker, on, "Fortnightly Rev.," November 1911.

Education of Chinese Daughters, The, by Miss E. M. Bond, in the "Miss. Rev. of the World," July, 1911.

Evangelism, The Comparative Value of Intensive and Extensive Methods of, by Rev. A. Foster, in the "Chinese Recorder," February, 1911.

Evangelism, The Foreigner and Direct, by Rev. Hope Moncrieff, in the "Chinese Recorder," November, 1911.

Evangelistic Association of China, Aims and Plans of, by Rev. A. R. Saunders, in the "Chinese Recorder," March, 1911.

Evangelistic Centre, Changsha as an, by Rev. G. G. Warren, in the "Chinese Recorder," September, 1911.

Evangelistic Centre, The City as an, by W. W. Lockwood, in the "Chinese Recorder," September, 1911.

Evangelistic Spirit, How to Foster and Sustain, by Rev. G. Miller, in the "Chinese Recorder," February, 1911.

Evangelistic Tracts and Literature, by Rev. J. Darroch, in the "Chinese Recorder," June, 1911.

Evangelists, Selection and Training of, by Rev. A. Bonsey, in the "Chinese Recorder," March, 1911.

Evangelization, New Testament Principles and Methods of, and their application in China, by Dr. R. H. Glover, in the "Chinese Recorder," February, 1911.

Etymology of the Character of Sin, by Dr. J. Darroch, in the "Chinese Recorder," October, 1911.

Evolution of China, The, by F. Farjenel in "Nouvelle Rev.," July 1, 1911.

Examination Experiment, A Uniform, by Rev. G. M. Newell, in the "Chinese Recorder," April, 1911.

Examinations for Christian Schools, Union, by A. S. Moore Anderson, in the "Chinese Recorder," April, 1911.

Extra-territoriality in China, by Rev. J. H. De Forest, D.D., in the "Worlds' Chinese Students' Journal," November, 1911.

Famine Scenes in China, by W. D. Bostick and A. T. Bostick, in the "Miss. Rev. of the World." June, 1911.

Foot-binding, by Benjamin Eng-un Chiu, in the "World's Chinese Students' Journal," July, 1911.

Fruitful Seed-sowing in China: How the Chief Secretary of the Chinese National Assembly became a Christian, by Miss Sarah M. Bosworth, Foochow, in the "Miss Rev. of the World," June, 1911.

General Survey of the Year (1910) in China, by Rev. D. MacGillivray in the "Miss Rev. of the World," Oct., 1911.

Good and Bad in the Western Invasion of China, by E. D. Burton, Reprinted from "The World To-day," March, 1910, in the "World's Chinese Students' Journal," September, 1911.

Great Britain and China: The Opium Curse. Address by Minchien, M. T. Z. Tyau, Esq., London, in the "World's Chinese Students' Journal," May and July, 1911.

Hope of China's Future, The, by M. T. Z. Tyau, in the "Contemp. Rev." December, 1911.

Indo-Chinese Opium Traffic, The, by Right Rev. H. McC. E. Price, D.D., in the "Church Missionary Review," May, 1911.

In the Wake of the Boxer Massacres in China, by Sherwood Eddy, in the "Miss Rev. of the World," Nov., 1911.

In Vindication of the Ch'un-ch'iu against some strictures brought forward, by the late Dr. Legge, by A. M., in the "Chinese Recorder," April 1911 and May, 1911.

Journal of S. Wells Williams, LL.D., The; Edited by his son Frederick Wells Williams in the "Journal of the China Branch of the R. A. S.," 1911.

Kuling Convention and the Appeal for more Missionaries, The, in the "Chinese Recorder," September, 1911.

Les Origines de l'astronomie chinoise, by L. de Saussure, in the "T'oung Pao," Vols. XI and XII. No. 111.

L'inscription Funeraire de Ts'ouan Pao-tseu. Réponse à M. Farjenel. By Edouard Chavannes, in the "Journal of the R.A.S. of Great Britain and Ireland," Jan. 1911.

Mencius, The Life and Works of, by C. J. Ching, in the "World's Chinese Student's Journal," May, 1911.

Missionaries as seen by Chinese, by S. K. Tsao in the "Chinese Recorder," May, 1911.

Missionary and the Chinese Christian, The, by G. McIntosh, in the "Chinese Recorder," May, 1911.

Missions and Philanthropic Work, by Rev. A. E. Claxton, in the "Chinese Recorder," Oct., 1911.

Missions to Moslems, by H. French Ridley, in the "Chinese Recorder," Sept., 1911.

Moukden in 1911, by Rev. J. W. Inglis, M.A., in the "Chinese Recorder," July, 1911.

Need of more and better Christian Literature in China, The, by Rev. D. MacGillivray, D.D., in "The East and the West," October, 1911.

New-Born Men in China, in the "Miss. Rev. of the World," Dec., 1911.

New Chinese Currency, The, by Chin Chun Wang, in "North Amer. Rev.," June, 1911.

Note sur la Langue et l'Écriture inconnues des Documents Stein-Cowley, by R. Gauthiot in the "Journal of the R.A.S.," April, 1911.

Old Forces in New China, A series of Articles in the "National Review," May 6, 1911—Jan. 27, 1912.

On Cabinets and Centralization of power, by Putnam Weale, in the "National Review," July 15, 22, 1911.

One Solution of the Manchurian Problem, The, by Putnam Weale, in the "National Review," June 3, 10, 17, 1911 (In pamphlet form also).

Outlook in the North-Eastern Provinces, The, by Rev. C. E. Ewing, in the "Chinese Recorder," Jan. 1911.

Passing of the Opium Traffic, The, by Rosa P. Chiles, in "Forum," July, 1911.

Peking, 1900–1910, by Rev. H. H. Lowry, D.D., in the "Chinese Recorder," July, 1911.

Pictorial Art of China, The, by the Count de Soissons in the "Contemp. Review," May, 1911.

Present Day Problems in China, Public Health and Sanitation, by J. J. Mullowney, M.D., in the "World's Chinese Students' Journal," Nov., 1911.

Reality of Chinese Christians, The, A Consular Officer's Experience, by G. S. Moss, in the "Church Missionary Review," May, 1911.

Reform Movement, The, by Dr. P. Rohrbach, "Preussische Jahrbucher," Aug., 1911.

Reform of China, The, by K. S. Koh, B. A., in the "World's Chinese Students' Journal," January and March, 1911.

Relation of the Missionary to the Home Boards, The, by F. R. in the "Chinese Recorder," Dec., 1911.

Religious Beliefs o f the Ancient Chinese and their Influence on the National Chara cter of the Chinese People, by Francis C. M. Wei. in the "Chinese Recorder," June and July, 1911.

Representatives of Home Base on Foreign Field, by M. D. Eubank, in the "Chinese Recorder," Dec., 1911.

Results of the Plague in Manchuria, by Rev. F. W. S. O'Neill, M.A., in the "Miss. Rev. of the World," Aug. 1911.

Revolution in China, The, and its Reputed Guiding Spirit, Dr. Sun Yat-sen, "Review of Rev." Nov. 1911.

Scientific Apparatus for Mission Schools and Colleges, by Dr. Wm. Wilson, in the "Chinese Recorder," Nov., 1911.

Situation in China, The, by G. Sherwood Eddy, in "The East and the West," October, 1911.

Some Possibilities of Froebel's Educational System for China, by L. Pearl Boggs, Ph.D. in the "World's Chinese Students' Journal," Sept., 1911.

State Capitalism in Ancient China, by Clarence Clowe, in the "National Review," July 15, & 22. 1911.

Strained Relations and their Remedy, by Nelson Bitton, in the "Chinese Recorder," May, 1911.

The New Times and The New Duties, by the Right Rev. F. R. Graves, D.D., in the "Chinese Recorder," Aug. 1911.

Tract Work in China, Symposium on, in the "Chinese Recorder," June, 1911.

Training the Native Ministry, by Rev. R. H. Graves, D.D., in the "Chinese Recorder," Nov. 1911.

United Universities Scheme for China, The, by T. Smith in the "Miss. Rev. of the World," Sept. 1911.

"Unknown Languages," of Eastern Turkestan, The, by A. F. R. Hoernle, in the "Journal of the R. A. S.," Oct. 1910 and Apr. 1911.

Wanted—A master of men, by C. D. Jameson, in the "Outlook," July 15. 1911.

What the Orient can Teach us, by Clarence Poe, in the "World's Work," Aug. 1911.

Will China Break Up, by Sir. Henry A Blake, G.C.M.G., in the "Nineteenth Century," Dec. 1911.

Work Among West China Aborigines, by Rev. S. Pollard, in the "Miss. Rev. of the World," Sept. 1911.

Zur Frage der Einführung des Buddhismus in China, by O. Franke, in "Mittdes Sem. für O. S." Berlin, Vol. XIII.

APPENDIX I.

AN OPEN LETTER ADDRESSED BY THE COMMITTEE ON UNITY OF THE GENERAL SYNOD OF THE CHUNG HUA SHENG KUNG HUI TO ALL OUR BRETHREN IN CHRIST JESUS IN CHINA.

Brethren,

At the time of the Centenary Conference held in Shanghai in April 1907, the Conference of the Anglican Communion in China, through its Committee on Unity, addressed an open letter to all Christian Brethren in China, This letter contained a statement of the position of our Communion, and an expression of our desire for the unity of all Christians, and of our hope that we might thus help to dispel misunderstandings and to foster an atmosphere of mutual sympathy and brotherly love.

There has recently been held another Conference at which were present the Bishops and elected Delegates, both Chinese and foreign, from each of the eleven Dioceses of our Communion in China, representing the Church of England, the Protestant Episcopal Church in the United States of America, and the Church of England in Canada. At this Conference the Constitution and Canons of a united Church of our Communion in this land under the title of the "Chung Hua Sheng Kung Hui"—a title already in use thoroughout Japan as well as in several Dioceses in China—were formally adopted, and the General Synod was duly constituted.

We desire to ask our Brethren to join with us in thanksgiving to Almighty God that our Communion has thus achieved that unity within its own borders which the Vth Resolution of the Centenary Conference, "on the Chinese Church," set before as us a first aim. The last part of that Resolution ran as follows: "This Conference... .....considers that the most urgent practical step for the present is to endeavour to unite the Churches planted in China by different Missions of the same ecclesiastical order, without regard to the nationality or other distinctive features of the several Missions under whose care they have been formed, recognising the inherent liberties of these Chinese Churches as members of the Body of Christ." Our recent action has been entirely in accord with this recommendation:

it has been taken in the belief that so far from presenting any obstacles, it will rather prove to be a help, to that wider unity for which we all pray.

The General Synod appointed a Committee on Unity, one of the instructions given to the Committee being that "it should send out a letter of fraternal greeting in the name of the Chung Hua Sheng Kung Hui addressed to all Christians in China." In endeavouring to carry out the duty thus laid upon us, we wish to assure our brethren that our desire for unity is as strong to-day as it was five years ago, and that our hope of its ultimate realisation has been in many ways strengthened. The motives which led our General Synod to order that another Open Letter be now put forth are the same as those which actuated our Conference in 1907. Just as then the meeting of the Centenary Conference seemed to constitute a call to action in this matter, so now the proposal to hold a "World Conference on Faith and Order," seems to be a summons to further effort.

Some of our brethren are probably familiar with the origin of this movement. It arose from the conviction borne in upon the minds of some who took part in the Edinburgh Conference that the time has now arrived when representatives of the whole family of Christ, led by the Holy Spirit, should be called together for the consideration of questions of Faith and Order. The first step was taken by the appointment of a Commission by the General Convention of the Protestant Episcopal Church. This Commission has issued an invitation to all Christian bodies to appoint similar Commissions, which it is hoped will unite in organising the Conference. It has already met with a wide response. Definite action has been taken by a great many bodies in America, and assurances of sympathy have been received from others.

We venture to make the following quotations from the Report adopted by the Commission in April 1911:—"The work of the Conference is undertaken with the definite hope that it may help to prepare the way for the outward and visible reunion of all who confess our Lord Jesus Christ as God and Saviour, and for the fulfilment of our Lord's prayer 'That they all may be one.'"

"All Christian Communions throughout the world which confess our Lord Jesus Christ as God and Saviour" have been invited to unite in arranging for and conducting the Conference. Its work is to be undertaken

> "in the belief that the beginnings of Unity are to be found in the clear statement and full consideration of those things in which we differ, as well as of those things in which we are at one."

Our instructions as a Committee include authority to act as the Commission of the Chung Hua Sheng Kung Hui in all matters connected with this forthcoming World Conference.

The Preliminary Commission urges that the interval of waiting should be employed in advancing the cause which we all have at heart by "informal conferences and other interchanges of views between members of different Christian Communions" or in any other ways that may suggest themselves. This is a task in which we would gladly participate, and we would express our readiness to consult with any of our Christian brethren as to the way in which such opportunities for interchange of views may best be brought about.

There is one thing which we can all do, and that is to join in prayer for a blessing on this great movement. It has been suggested that on the first Sunday in each month those who have this cause at heart should agree to pray both for themselves and for all who are trying to lead the followers of Christ in the ways of peace and concord. We would invite our brethren to join with us at the same time and with the same intention in this act of intercession. We venture, therefore, to append to this Letter three prayers* which are already being widely used for this purpose. We rejoice to observe that other Bodies in China besides our own have been drawing together in their organisation. We believe that this prepares the way for fuller and more effective conference on the deeper problems of Unity. We do not expect other Churches in China to deal with these questions independently of the larger organisations with which they are severally linked in other parts of the world. Nor do we think that we ourselves can really further the cause of Unity by acting as a Church in China without due regard to the general mind of the Anglican Communion.

In 1908 the Bishops of our Communion assembled at Lambeth expressed their mind as follows:—There is no subject of more general or more vivid interest than that of Reunion and Intercommunion . . . . . The waste of force in the Mission field calls aloud for Unity." They also urged that we should do what we may as individuals even if as Churches the way is not open for Corporate Reunion. "For before that can be reached there must come a period of preparation . . . . . made by individuals in many ways; by co-operation in moral and spiritual endeavour, and in promoting the spiritual interests of mankind; by brotherly intercourse; by becoming familiar with one another's beliefs and practices; by the increase

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*Not printed in Year Book. Copies may be obtained from Bishop Graves, Shanghai.

of mutual understanding and appreciation .... Private meetings of ministers and laymen of different Christian Bodies for common study, discussion and prayer should be frequently held in different centres .... The constituted authorities should as opportunity offers arrange Conferences with representatives of other Christian Churches and meetings for common acknowledgement of the sins of division and for intercession for the growth of Unity.''

These quotations may suffice to show the general mind of the Anglican Communion, and the lines which we ourselves here think it right to follow. In various districts we have been glad to take part in co-operative efforts, and we hope that we may be enabled to do so increasingly; for in common with so many of our fellow Christians in China, we recognise that the present time of national reconstruction is one which calls for all possible united effort on the part of Christ's followers.

We send forth this letter with feelings of sincere brotherly respect for our fellow Christians in China, thankfully recognising the manifold tokens of God's Blessing upon their ministries and their efforts for the spread of Christ's Kingdom. Our hearty desire for them is expressed in the closing words of the great Epistle of Christian Unity—

> ''Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace be unto all them that love our Lord Jesus Christ in uncorruptness.''

H. McC. E. Price, Bishop
F. R. Graves, ,,
W. W. Cassels, ,,
H. J. Molony, ,,
W. S. Moule, Archdeacon
T. S. Sing, ,,
F. L. Norris
L. B. Ridgely
G. A. Bunbury

Committee on Unity of the Chung Hua Sheng Kung Hui.

May 1912.

NOTE.—Any communications on this subject will be welcomed by all members of the Committee, or may be addressed to the Secretary of the Committee Rev. F. L. Norris, Church of England Mission, Peking.

APPENDIX J.

CHURCH OFFICIALS.

Bishops of the Anglican Communion in China and Hongkong.

Chekiang, (with jurisdiction over English Congregations in Mid China): The Right Rev. H. J. Molony, D.D., Ningpo,

Fuhkien: The Right Rev. H. McC. E. Price, M.A., Foochow.

*Hankow: The Right Rev. L. H. Roots, D.D., Hankow.

†Honan: The Right Rev. W. C. White, D.D., Kai-feng-fu.

Hunan and Kwangsi: The Right Rev. William Banister, D.D., Siang-tan.

North China: The Right Rev. C. P. Scott, D.D., Peking.

*Shanghai: The Right Rev. F. R. Graves, D.D., Shanghai.

Shantung: The Right Rev. G. D. Iliff, D.D., Tai-an-fu.

Victoria, (with jurisdiction in Kwangtung): The Right Rev. G. H. Lander, D.D., Hongkong.

West China: The Right Rev. W. W. Cassels, B.A., Pao-ning-fu, Szechuan.

*Wuhu: The Right Rev. D. T. Huntington.

The Missions of the English, American and Canadian Churches united in a "Conference of the Anglican Communion," met on April 10th, 1912 at Shanghai and formally adopted the Constitution and Canons of a united Church of the Anglican Communion in China, under the title of the "Chung Hua Sheng Kung Hui." (see Appendix I.)

The officers of the General Synod of the "Chung Hua Sheng Kung Hui are:—

House of Bishops:

Right Rev. C. P. Scott, D.D., Chairman.
Right Rev. F. R. Graves, D.D., Secretary.

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*American †Canadian.

Chung Hua Sheng Kung Hui.

House of Delegates :

Rev. F. L. Hawks Pott, D.D., Chairman.
Rev. F. L. Norris, Secretary.
Ven. Archdeacon Sing Tsae-seng, Treasurer.

American Church Mission.

Shanghai District:	The Rt. Rev. F. R. Graves.
Wuhu District:	The Rt. Rev. D. T. Huntington.
Hankow District:	The Rt. Rev. L. H. Roots.

Church Missionary Society.

Local Secretories.

Mid-China Mission:	Rev. C. J. F. Symons, Shanghai.
West China Mission:	Rev. A. A. Phillips, Mienchow, Sze.
Kwangsi and Hunan Mission:	The Rt. Rev. Bishop W. Banister, Siangtan, Hun.
Fukien Mission:	Rev. Llewellyn Lloyd, Foochow.
South China Mission:	Rev. W. H. Hewitt (Acting), Hongkong.

Church of England Mission N. China (S. P. G.)

Diocese of N. China:	The Rt. Rev. C. P. Scott, Peking.
Diocese of Shantung:	The Rt. Rev. G. D. Iliff, Taianfu.

Church of England Zenana Mission.

Cor. Sec.—Rev. L. Lloyd, Foochow.

The China Baptist Conference.

President.	H. W. Provence, D.D., Shanghai
Vice-President.	*A. F. Groesbeck, Chaoyang, via Swatow.
,, ,,	*W. F. Herring, Chengchow, Honan.
Secretary and Treas.	P. R. Bakeman, Hangchow.

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* In America.

Baptist Conferences (A. B. F. M. S.)

East-China:	President: F. J. White, Shanghai. Secretary: Charles S. Keen, Kinhwa.
Central:	*Chairman: Joseph S. Adams, Hanyang. Secretary: Earl H. Cressy, Hanyang.
South:	President: A. H. Page, Swatow. Secretary: B. L. Baker, Chao-chow-fu.
West:	Chairman: R. Wellwood, Ning yuen fu. Secretary: J. A. Cherney, Suifu.

Mission Treasurer and Business Agent:
Roy D. Stafford, 26 Range Road, Shanghai.

Southern Baptist Convention.

Central China Mission:	Chairman: James B. Webster. Secretary: C. J. McDaniel.
Interior Mission:	Chairman: H. M. Harris. Secretary: Mrs. D. W. Herring, Chengchow.
South China Mission:	Chairman: Secretary: C. J. Lowe, Wuchow.
Shantung Mission:	Chairman: W. C. Newton, Hwanghsien via Chefoo. Secretary: T. F. McCrea, Chefoo.

English Baptist Mission.

Shantung Province,	Secretary:	E. W. Burt, M.A., Weihsien.
Shansi Province	,,	T. E. Lower, Taiyuenfu.
Shensi Province	,,	A. G. Shorrock, B.A., Sianfu.

Basel Mission.

Chairman: Rev. G. Ziegler, Lilong, via Hongkong.
Treasurer: Rev. Otto Lohss, Hongkong.

Berlin Mission.

Superintendents: Rev. C. J. Voskamp, Tsingtau.
Rev. A. Kollecker, Canton.

A. B. C. F. M.

Foochow Mission: Lyman P. Peet, Foochow, Secretary.
North China Mission: Howard S. Galt, Tungchow, Secretary,
Shansi Mission: Paul L. Corbin, Taikuhsien, Secretary.
South China Mission: C. A. Nelson, Canton, Secretary.

CHINA INLAND MISSION.

China Council.

D. E. Hoste, (General Director).

J. W. Stevenson, (Deputy Director).

J. Stark, (Secretary).

C. T. Fishe, F. W. Baller, J. J. Coulthard.

J. N. Hayward, E. Pearse.

Dr. F. H. Taylor, J. Vale.
and the following Superintendents of Provinces:

Kansu:	Rev. G. Andrew, (Abs.) Lanchowfu, Kan., via Hankow and Sianfu.
Shensi:	Rev. G. F. Easton, Hanchungfu, She., via Hankow and Sianfu.
Shansi:	Rev. A. Lutley, Chaocheng, Sha., via Peking.
	Rev. A. Berg (Abs.) Mr. C. Blom (acting) Yüncheng, Sha., via Hankow and Honanfu.
Kiangsu:	Rev. A. R. Saunders, Yangchow, via Chinkiang.
East Szechwan:	Rt. Rev. Bishop Cassels, Paoning, Sze., via Ichang and Wanhsien.
West Szechwan:	Dr. H. L. Parry, Chungking, Sze.
Kiangsi:	A. Orr-Ewing, Esq., (Abs.) Kiukiang.
Chekiang:	Rev. J. J. Meadows, Shaohingfu.

Christian and Missionary Alliance.

Central China Conference.—Chairman.—Rev. M. B. Birrel.
South China Conference. ,, Rev. I. Hess.
West China Conference. ,, Rev. Wm. Christie

Advisory Council of L. M. S. in China.

Council Members.
- Rev. D. S. Murray, Peking District Committee.
- Rev. C. G. Sparham, Hankow District Committee.
- Rev. Ernest Box, Shanghai District Committee.
- Rev. F. P. Joseland, Amoy District Committee.
- Rev. T. W. Pearce, Hongkong District Committee.

Secretary: Rev. D. S. Murray, Tsangchow, via Tientsin.
China Treasurer: H. B. Stewart, Shanghai.

Secretaries of L. M. S. District Committees.

North China, Rev. S. E. Meech, Peking.
Hankow and Central China, Rev. A. E. Claxton, Hankow.
Shanghai, Rev. E. Box.
Amoy District, Rev. T. Brown, Amoy.
Hongkong and Canton, Rev. A. Baxter, Canton.

American Free Methodist Mission.

Superintendent, C. F. Appleton, Kaifengfu, Honan.

Methodist Episcopal Mission U. S. A. (North).

Presidents of Methodist Conferences: the two Bishops,—

Bishop James W. Bashford, Peking.
Bishop Wilson S. Lewis, Foochow.

Secretaries:

North China Conference, Rev. Carl A. Felt, Peking,
Central China Conference, Rev. Jno. R. Trindle, Nanchang.
Foochow Conference, Rev. W. H. Lacy, Shanghai.
Hinghua Conference, Rev. F. C. Carson, Hinghua, via Foochow.
The Treasurers of Conferences are the proper correspondents. The Secretaries are only recorders at the Conference sessions.

Mission Treasurers:

North China Conference, O. J. Krause, Tientsin.
Central China Conference, Rev. Dr. Robert C. Beebe, Nanking.
Foochow Conference, Rev. W. A. Main, Foochow.
Hinghua Conference, Rev. W. N. Brewster, Hinghua.
West China Mission Conference, Rev. Geo. B. Neumann, Chengtu, Sze.

Methodist Episcopal Mission U. S. A. (South).

President of China Mission Conference:—Bishop W. B. Murrah.
Secretary of the Conference:—Rev. Joseph Whiteside, Shanghai.
Treasurer of the Mission:—Rev. J. B. Fearn, M.D. Shanghai.

Methodist Church of Canada.

Secretary-Treasurer, O. L. Kilborn. M.A., M.D., Chengtu, Szechwan.

United Methodist Church Mission. (British).

Ningpo District:	Chairman: J. W. Heywood.
	Secretary: W. Lyttle.
	Treasurer: G W. Sheppard.
Wenchow District:	Chairman W. E. Soothill.
	Secretary: W. R. Stobie.
	Treasurer: Dr. Plummer.
North China District:	Chairman: J. Hinds.
	Secretary: G. P. Littlewood.
	Treasurer: J. Hedley.
Yunnan District:	Chairman: S. Pollard.
	Secretary: A. Evans.
	Treasurer: F. J. Dymond.

Wesleyan Methodist Mission (British).

The South China District:	Rev. Charles Bone, Chairman and General Superintendent.
The Wuchang District:	Rev. J. K. Hill, Acting-Chairman and General Superintendent.
	Rev. G. A. Clayton, Financial Secretary.
The Hunan District:	Rev. G. G. Warren, Chairman and General Superintendent.

Presbyterian Church of the United States (North).

Members of the China Council

Rev. J. Walter Lowrie, D.D., Chairman.
Rev. J. C. Garritt, D.D., Vice-Chairman.
Rev. A. M. Cunningham, representing the North China Mission.
Rev. W. M. Hayes, D.D., Charles F. Johnson, M.D., } representing the Shantung Mission.
Rev. E. C. Lobenstine, representing the Kiang An Mission.
Rev. O. C. Crawford, representing the Central China Mission.
Rev. W. T. Locke, representing the Hunan Mission.
Rev. H. V. Noyes, D.D., representing the South China Mission.

The Chairman is elected for three years.
The Members of the Council are each elected for two years.
The Hainan Mission has not yet appointed a representative on the Council.

Presbyterian Church of the United States (South).

Mid-China Mission, Secretary, S. I. Woodbridge, D.D., Shanghai.
North Kiangsu Mission, Secretary, H. W. McCutchan, Sutsien.

American Reformed Presbyterian Mission.

Chairman: J. A. Kempf, Takhingchow, via Canton.
Secretary: D. R. Taggart, Takhingchow, via Canton.

Amoy Mission of the Reformed Church in America.

President: H. P. Boot, Amoy.
Secretary: A. L. Warnshuis, Amoy.

Presbyterian Reformed Church in the United States.

President: W. E. Hoy, Yochow, via Hankow.
Secretary: W. A. Reimert, Yochow.

Presbyterian Church of Canada.

Honan: Secretary: W. H. Grant, Weihweifu.
Treasurer: H. Mackenzie, Changtefu.

South China: Chairman: W. R. McKay, Kongmoon.
Secretary: T. A. Broadfoot, Kongmoon.
Treasurer: R. Duncanson, Kongmoon.

Formosa: Convener: J. Y. Ferguson, M.D., C.M.
Secretary: W. Gauld.

Presbyterian Church of England.

I. Tainan Mission Council: (In Formosa, and therefore geographically in Japan, but work wholly among Chinese, and is regarded as part of our China Mission).

Secretary:—Rev. William Campbell, F.R.G.S., Tainan, Formosa.

II. Amoy Mission Council: (Includes Chang-pu, Chinchew, and Yungchun).

Secretary:—Rev. James Beattie, M.A., Amoy.

III. Swatow Mission Council: (Includes Chaochowfu and Swabue).

Secretary:—George Duncan Whyte, Esq., M.B., Ch.B., Swatow.

IV. Hakka Mission Council: (Includes Sam-ho).

Secretary:—Rev. M. C. Mackenzie, Wukingfu, Swatow.

V. Singapore Mission Council: (Work entirely among Chinese).

Secretary:—Rev. William Murray, Gilstead, Newton, Singapore.

Church of Scotland Mission.

China Mission Council, Chairman: Rev. Thomas R. Kearney.
Secretary: Rev. Forbes Tocher.

United Free Church of Scotland Mission, and Presbyterian Church of Ireland Mission.

Synod of Manchuria:

Moderator,	Pastor Wang Chêng-ao, Liaoyang.
Clerks, (Chinese),	Pastor Wang Chêng-ao, Liaoyang, (Not acting this year.)
	Pastor Ch'ên Kw'an, Chin Chia-t'un.
	Pastor Wang Hui-ch'ing W. Moukden.
	Elder Wang Tsung-shên, Têng Ao-p'u. } Assistants.
(Foreign),	Rev. Andrew Weir, B.A., Kuyühsien, Kirin.

The Synod is divided into three Presbyteries, as follows.—

(*a*) **Liaotung Presbytery:**

Moderator,	Pastor Wang Hui-ch'ing, W. Moukden.
Clerks,	Elder Tu hsi-yüan, E. Moukden.
	Rev. T. C. Fulton, M.A., West Suburb, Moukden.

(*b*) **Liaohsi Presbytery:**

Moderator,	Pastor Ch'ên K'wan, Chin Chia-t'un.
Clerks,	Elder T'ung Ch'ing-shan, Tamint'un. (Since ordained as missionary to Tsitsihar).
	Rev. F. W. S. O'Neill, M.A., Fakumen.

(*c*) **Kirin Presbytery:**

Moderator,	Pastor Chang Hsi-chên, Heishihtou.
Clerks,	Elder Chao Fêng-ming, K'wan chêng-tzu.
	Rev. Andrew Weir, B.A., Kuyühsien, Kirin.

South Chihli Mission.

Superintendent, H. W. Houlding, Tamingfu.

Provincial Federation Councils.

Secretaries:—

Anhui:	Rev. A. Paul, Wuhu.
Chekiang:	Rev. G. Hudson, Hangchow.
Chihli:	Rev. W. Hopkyn Rees, Peking
Honan:	Rev. H. T. Ford, Taikang.
Hunan:	Rev. G. L. Gelwicks, Hengchowfu.
Hupeh:	Rev. L. B. Ridgely. B.A., Wuchang.
Shansi:	Rev. A. Lutley, Chaocheng.
Shantung:	Rev. E. W. Burt, M.A., Weihsien.

(See Chapter XVIII, on Union and Federation Movements).

College Presidents.

Anglo-Chinese College, Amoy, H. F. Rankin, F. E. I. S.
Anglo-Chinese College, Foochow, J. Gowdy, B.A., B.D.
Anglo-Chinese College, Hokling, J. Gowdy D.D.
Anglo-Chinese College, Shanghai, J. Whiteside.
Anglo-Chinese College, Swatow, H. F. Wallace, M.A., B.D.
Anglo-Chinese College, Tientsin, S. Lavington Hart, M.A., D.Sc.
Ashmore Theological Seminary, Swatow, W. Ashmore, D.D.
Boone University, Wuchang, Jas. Jackson, D.D.
Canton Christian College, C. K. Edmunds, Ph.D.
English Methodist College, Ningpo, H. S. Redfern, M.A.
Foochow College, L. B. Peet, M.A.
Foochow Girls' College, Miss E. M. Garretson.
Griffith John College, Hankow, A. J. McFarlane, B.A.
Hangchow College, J. H. Judson, B.A.
Hongkong University, Sir Charles N. E. Elliot.
Manchuria Mission College, Mukden, D. T. Robertson, M.A.
Medhurst College, Shanghai, H. Ll. W. Bevan, M.A.
Nanking Union University, A. J. Bowen, B.A.
North China Union College, H. S. Galt M.A.
North China Union College of Theology, C. H. Fenn, D.D.
North China Union Woman's College, Miss L. Miner, M.A.
Peking University, H. H. Lowry, D.D.
Shalnet College, Swatow.
Shanghai Baptist College, J. T. Proctor, B.D.
Shanghai Baptist Theological Seminary, R. T. Bryan, D.D.
Shansi University.
Shantung Christian University, Arts College, P. D. Bergen, D.D.
Shantung Christian Univer ity, Theological College, Tsingchowfu, J. P. Bruce.
Shantung Christian University, Union Medical College, Tsinan, James Boyd Neal, M,A., M.D.

Soochow University, J. W. Cline, D.D.
St. John's University, Shanghai, F. L. Hawks Pott, D.D.
Swatow Woman's Bible Training School, Miss E. G. Traver.
Theological Training School, Yachow, W. China.
Trinity College, Ningpo, W. S. Moule, M.A.
Union Medical College, Hankow, R. T. Booth, M.D.
Union Medical College, Peking, T. Cochrane, M.B., C.M., Dean.
United Methodist College, Wenchow, T. W. Chapman, M. Sc.
West China Union University, Chengtu.
William Nast College, Kiukiang, C. F. Kupfer, Ph.D.
Woman's Union College of South China, Foochow, Miss L. A. Trimble.
Woman's Union College, Nanking, Miss Laura M. White.
Yale College, Changsha, Hunan, B. Gage, Dean.

The Bible Societies.

Agents and Sub-agents.

British and Foreign Bible Society.

Shanghai:	Rev. G. H. Bondfield, Agent.
Hankow:	Mr. R. J. Gould.
Chengtu:	Mr. W. N. Fergusson.
Chefoo:	Mr. A. Copp.
Tientsin:	Rev. I. F. Drysdale.
Mukden:	Mr. R. T. Turley.
Canton:	Rev. H. O. T. Burkwall.
Hongkong:	
Kalgan:	Mr. F. A. Larson.
N. Mongolia:	Mr. A. F. Almblad.
Yunnanfu:	Mr. E. Amundsen.

American Bible Society.

Shanghai:	Rev. J. R. Hykes, D.D., Agent
Peking:	Rev. W. S. Strong.
Changsha:	Rev. W. S. Elliott.
Chungking:	Rev. J. Moyes.
Chengtu:	Mr. T. Torrance.
Canton:	Rev. A. Alf.
Kiukiang:	Rev. F. C. Crouse.
Hankow:	Mr. G. Hirst.

National Bible Society of Scotland.

Peking and Tientsin: Mr. A. S. Annand, Agent.
Chinkiang: Mr. M. J. Walker, (absent) D. A. Irvine, Agent.
Hankow: Mr. J. Archibald, Agent.
Chungking: Mr. W. E. Souter, Agent.
Amoy: Mr. W. Milward, Agent.

Christian Literature Society for China.

Rev. T. Richard, D.D., Litt.D., General Secretary.
Rev. E. Morgan.
Rev. D. MacGillivray, M.A., D.D.
Rev. W. A. Cornaby.
Rev. J. Wallace Wilson, F.R.G.S.
Miss D. C. Joynt.
Rev. J. E. Cardwell.
Miss H. C. Bowser, Distributing Secretary.
Miss M. Verne McNeely.
Mr. T. Leslie, Business Manager.

The Tract Societies.

Religious Tract Society, London, Rev. J. Darroch, Litt.D., Shanghai, Agent for China and Korea.
Canton Tract Society, Rev. W. W. Clayson, Sec.
Central China Tract Society, Hankow: Rev. G. A. Clayton, Sec.
Chinese Tract Society, Shanghai: Rev. J. Vale, Secretary. Mr. Zee Vei-wai, Office Sec.
Hongkong Tract Society, Rev. H. R. Wells, Sec.
Manchurian Tract Society, Mukden: Mr. R. T. Turley, Sec.
North China Tract Society, Peking: Mr. A. C. Grimes, Agent, Tientsin.
North Fukien Tract Society, Foochow: Mr. Wm. Muller, Sec.
South Fukien Tract Society, Amoy: Rev. G. M. Wales, Sec.
West China Tract Society, Chungking: Mr. G. M. Franke, Agent.

Medical Missionary Association of China.

Cousland, P. B., M.B., C.M., Shanghai, President of Med. Miss. Ass., and Editorial Sec., Publication Committee.

Davenport, C. J., M.D., Shanghai, Secretary.
Lincoln, C. F. S., M.D., Shanghai, Editor, "China Medical Journal."
Neal, J. B., M.D., Chairman, Publication Committee of the C. M. M. A.

Editors.

"The Chinese Recorder."—Rev. G. F. Fitch, D.D., Shanghai.
Chinese Christian Review—Rev. Fêng Chin-ch'ing.
"Christian Intelligencer," Rev. S. I. Woodbridge, D.D., Shanghai.
Hallock's "Almanac."—Rev. H. G. C. Hallock, Ph.D., Shanghai.
"Methodist Weekly."—Rev. A. P. Parker, D.D., Shanghai.
Ta Tung Pao—Rev. E. Morgan.
"West China Missionary News."—Rev. J. L. Stewart, Chengtu.
West China T. Society's Paper—Rev. J. Endicott, D.D., Chengtu.

Secretaries and Directors.

Bible Study Committee.—Rev. A. Cory, Nanking.
C. E. Society.—Mr. and Mrs. E. E. Strother, Shanghai.
Educational Ass. of China.—Rev. J. A. Silsby, Shanghai.
International Institute.—Dr. Gilbert Reid, Shanghai.
International Postal Telegraph Christian Association.—Rev. James A. Heal, Shanghai.
International Reform Bureau.—Rev. E.W. Thwing, Shanghai.
Methodist Publishing House.—Rev. W. H. Lacy, D.D., Shanghai.
S. S. Union of China.—Rev. E. G. Tewksbury, Shanghai.
W. C. T. U.—Mrs. C. Goodrich, Peking.
Y. M. C. A.—Rev. F. S. Brockman, Shanghai.
Y. W. C. A.—Miss A. E. Paddock, Shanghai.

APPENDIX K.

INSTITUTION FOR THE CHINESE BLIND, SHANGHAI

盲童學堂

Mang-t'ung-hsio-t'ang

Board of Trustees.

Rev. G. H. Bondfield, Rev. S. I. Woodbridge, D.D., Alfred S. P. White-Cooper, Esquire, Miss Susie M. Burdick, John Stenhouse, Esquire.

Committee of Management.

His Excellency Wu-ting-Fang, Fletcher S. Brockman, Esquire, Dr. Hinckley, Dr. Emily Garner, George Lanning, Esquire, Chun-fai-ting, Esquire, Miss Ella Richard, Rev. A. P. Parker, D.D., Rev. Ernest Box.

The Board of Trustees and the Founder Dr. John Fryer, are *ex-officio* members of the Committee of Management.

During a recent visit to China the above institution was organized at Shanghai by Dr. Fryer who placed in the hands of the Trustees a permanent fund of 50,000 taels for endowment, with an additional 10,000 taels for buildings and equipment. About 13 mow, or upwards of two acres of land, was also donated as a site. An expert Superintendent and Head-Master Mr. George Fryer, has been appointed and it is hoped that operations will be commenced by the opening of the school this autumn. A system of Chinese Braille has been adopted for writing the Mandarin language and suitable text-books are in the course of preparation for blind people.

No subscriptions will be solicited until the income from the present endowment fund proves too small for the current expenses and the school grows and expands as it ought to do in the near future. Nevertheless any benevolent persons wishing to anticipate the future needs of the Institution can forward donations or bequeath legacies to the Board of Trustees. It is hope that the school will become a Normal College for training blind teachers.

All the subjects usually taught in schools for the blind in America and Europe will be taught at this institution. Religious instruction and daily worship of an undenominational Christian character will be carried on; but any scholar may be excused from such instruction or worship in deference to the expressed wish of parents or guardians.

All instruction will be conducted in Chinese, using the Mandarin language as far as possible. English or other foreign languages will only be taught as special accomplishments to scholars who show extraordinary linguistic ability or who look forward to interpretership for a profession.

A fuller prospectus will be issued before the opening of the Institution, containing a copy of the Trust Deed dated July 15, 1911, from which many of the details of the Institution may be gathered by those interested in this undertaking. In the meantime further information may be obtained from any of the Trustees or members of the Committee, or from the Founder.

JOHN FRYER,

Professor of Oriental Languages and Literature,

University of California.

RESIDENCE:

2620 DURANT AVENUE, BERKELEY, CALIFORNIA,

AUGUST 31, 1911.

APPENDIX L.

INTERNATIONAL PLAGUE CONFERENCE, IN MUKDEN, APRIL 1911.

By Dr. Dugald Christie, Mukden.

The early months of 1911 will long be remembered on account of the terribly virulent epidemic of Pneumonic Plague which attacked Manchuria and threatened to lay serious hold on other provinces also. 46,000 are known to have died, and no authentic case of recovery is reported. In the northern cities of Manchuria no attempt was made to stay its advance, until large numbers had died and the infection was widely spread. In Mukden, however, the officials, taking warning from the disastrous results of delay, acted from the first on competent medical advice, and did all in their power, by systematic house-to-house visitation and other stringent measures, to ensure the isolation of all who came in contact with the disease. For this reason it never obtained much hold on any part of the city except the district nearest the railway, by which, for some time, fresh infection continued to be brought in. Dr. Christie of the Mukden (Mission) Hospital was appointed Medical adviser to the Government, and he and his colleagues worked hand in hand with the Government doctors. They were successful in limiting the deathrate and the areas infected. As the milder weather approached, the plague died down everywhere, and by April only a few isolated cases were occurring.

When the epidemic was at its worst, the Chinese Government invited other nations to send delegates to an International Conference to consider measures for staying the pestilence, and for dealing with any future epidemic. This was held in Mukden, from April 3rd to 28th. At first it was proposed to hold the meetings in the Mukden Hospital, but it was ultimately arranged to make use of the premises of the Government Industrial School, next door to the Hospital. Neither trouble nor money was spared in arranging and furnishing the rooms. Comfortable bedrooms, dining hall, smoking lounge, writing-rooms, and a beautiful Conference Hall were provided, and everything possible was done for the comfort and convenience of the guests.

The Conference was attended by 27 delegates, representing 11 countries including China. A much larger number were present, but did not take part in the discussions. It was under the Presidency of Dr. Wu Lien Teh, a distinguished graduate of Cambridge.

At the opening ceremony, H.E. Hsi Liang, Viceroy of Manchuria, in an address of welcome to the delegates said that the practice of medical science must advance with other departments of learning, and that in future modern medicine and especially sanitary science would, be hoped, receive more attention in China than hitherto.

H.E. Sao Ke Alfred Sze, who was appointed by the central Government as High Commissioner to the Conference, also addressed the delegates, and, after thanking them for their presence, made some observations on the epidemic, and detailed some points on which the Chinese Government would like information, such as: The origin and spread of the disease, its nature, and what methods should be adopted to prevent its recurrence, and its spread if it should recur.

Dr. Wu, the President, in his opening address dwelt upon the beginnings and course of the epidemic, and on his experience in Fu-chia-tien and Harbin.

In all twenty-three sessions of Conference were held, and the programme, which thoroughly covered every aspect of the disease, was fully discussed. Many views based on the evidence received by the Conference, and also on experimental bacteriological work, were advanced and considered. Reference to these, the conclusions arrived at, and the Resolutions and Recommendations framed for the Chinese Government must be deferred until the full official Report of the Conference is published. It will show that a good deal more light has been thrown on the nature of Pneumonic Plague and how to deal with it.

It should be mentioned that there was not the slightest foundation for the telegrams and statements which appeared in the home papers, to the effect that the Conference was divided into opposing sections, that the rock on which it split was a political one, and that its utility was thereby destroyed. The Conference was thoroughly harmonious from beginning to end, and most enjoyable to all the delegates. There was a friendliness and unity among the various nationalities which is rare, and the Chinese hosts, especially the Viceroy, the Imperial Commissioner and the President Dr. Wu, were most successful in their efforts to promote harmony and goodwill. Delightful excursions were arranged to Dalny, Port Arthur,

and Harbin, by the Japanese and Russian authorities, and at the conclusion of the Conference the delegates were honoured by an Imperial audience in Peking, where they were entertained by the Government for some days.

Much fear has been expressed lest when the cold weather returns there should be a recrudescence of the disease. To guard against this, observation stations have been established in the northern parts of Manchuria for the purpose of detecting the first suspicious cases, and hospitals are in readiness under the charge of competent medical men. There is every reason to be confident that, should any outbreak take place, the disease would be stamped out before it could become a general danger.

APPENDIX M.

THE FAMINE.

By Rev. E. C. Lobenstine, Secretary, Central China Famine Relief Committee.

This has been another famine year. For the third time since 1906 the poor people who live in the northern part of Kiangsu and Anhwei have been brought face to face with a lingering death. During the winter and spring of 1911 to 1912 scores of thousands of people in both of these provinces have died of starvation or of the fevers, that accompany every famine and carry off large numbers of those who manage to live until the harvest. The losses in the famine of 1911 were very heavy, and in one section of Anhwei it was estimated that the population decreased through death or emigration by thirty or forty per cent. This year, the death rate in North Kiangsu is believed, by those best able to judge, to have been greater, than in either of the two preceding famines.

In addition to this, which must be considered the main famine area, famine conditions have existed in a number of other centres. Last summer the Yangtze broke its banks in the neighbourhood of Wuhu, 250 miles from its mouth, and formed a lake which is said to have been forty miles wide by over sixty miles in length. Many people were drowned, and many more were rendered homeless. For a while it was feared that the distress would be even greater than in North Kiangsu and North Anhwei; but this did not prove to be the case. The people in this section had not been weakened by repeated years of scarcity, and were better fitted to resist the hardships of the winter and spring months. Although during the floods many of them flocked to the cities, or took refuge on the higher ground some miles from the river, they were able to return to their fields as soon as the water subsided, and comparatively few of them have died of starvation.

The same is true, we are glad to say, of many of the other centres where famine conditions prevailed. In Hunan, in parts of Hupeh, in a small section of Chekiang, in Shantung, in Kwangtung near Swatow, and in Manchuria, in the neighbourhood of Newchwang, there has been much distress; but, although the suffering was acute, it involved fewer people, and the number of deaths, when compared with those in Kiangsu and Anhwei, was comparatively small.

Upon the request of the missionaries on whom had fallen the chief responsibility for relief work during the previous famine, a new Famine Committee was organized in Shanghai, to take the place of the Central China Famine Relief Fund Committee of 1910-1911, of the Chinese Christian Herald Orphanage Fund Committee, and of the Hwaiyuan Famine Fund Committee. This new Executive Committee consists of twenty-two members, half of whom are Chinese. It contains, in addition to the Chinese members, several of the leading European and American business men of Shanghai, and three Protestant and one Catholic missionaries. The Committee has held thirty-six regular meetings during the year, with an average attendance of five Chinese, and seven Foreigners. The officers of this Committee are :—

Rt. Rev. F. R. Graves, D.D., Chairman,

H.E. Wu Ting Fang, L.L.D., Vice-Chairman,

H. C. Gulland, Esq., Manager of the International Banking Corporation,

and, Chu Pao San, Esq., Hon. Treasurers,

H. C. Hwang, Esq., and Rev. E. C. Lobenstine, } Hon. Secretaries.

In addition to this Executive Committee, Sub-Committees have been formed of men whose counsel was needed by the Committee, and valuable assistance has been rendered by them. The Committee is especially indebted to "The Preventive Works Committee," which included in its membership such men as Mr. C. D. Jameson, the engineer sent out by the American Red Cross Society to study the river systems of Kiangsu and Anhwei north of the Yangtze River, with a view to famine prevention, and Mr. Hugo von Heidenstam, the Engineer-in-Chief on The Whangpoo Conservancy Board.

The Famine Committee adopted at its first meeting the following program, which it has consistently followed.

1. That the first great object of the Committee be to save life.

2. That relief be given only in return for work done except in the case of those incapacitated for work, and that as far as possible the workmen be paid with grain rather than with money.

3. That in the selection of work, preference be given to such work as will help the locality permanently, and as tends to prevent the recurrence of famine conditions, and that each piece be complete in itself.

4. That no work of reclamation be undertaken which it is possible to induce the officials or landowners to have done.

5. That the Committee care, so far as is in its power, for the sick in the famine regions, especially for those whose illness is due to famine.

6. That the Committee bring to the notice of the authorities and if necessary, make public, the failure of those responsible for carrying on conservation works to fulfil their duty, and that the Committee report to the proper authorities any authenticated cases of cornering of grain and other matters of a similar nature.

At the beginning, many of the Chinese gentry in the famine regions were convinced that the Committee was attempting the impossible. They stated that the principle of giving relief in return for work could not be carried out; that either the needy would not be reached, or that the work would not be well done. The Committee believe they have proved conclusively that it is possible to relieve all the needy in a given famine region, without having to give more than ten per cent of free relief, provided work is begun before the people are too reduced, and, that an immense amount of valuable work can be done by famine labour. If this is possible for a benevolent organization, without official standing and with no power to force the people to do what they do not wish to do, it is much more possible for the Government to carry out the same policy in dealing with famine conditions.

In addition to those difficulties which are inherent in all famine relief work, and which are much greater when relief is undertaken by a benevolent society than when it is done by the government, the Famine Committee this year faced many special difficulties. The fact that this famine followed so closely that of last year, and the widespread feeling among foreign business men in Shanghai that it is almost impossible to administer wisely and honestly famine funds, made it doubtful whether foreigners would again respond to appeals for help. This uncertainty increased greatly the difficulties of planning for the work. Again, the breaking out of the Revolution made it impossible to foretell whether or not relief work could be carried on at all, especially in view of the fact that much of the famine area was for a long time disputed territory, lying between the Imperial and the Republican armies. The troops who mutinied at Tsingkiangpu, after sacking that and other cities, threw in their lot with the local banditti and for months the whole countryside was in a state of utter lawlessness.

Notwithstanding these difficulties, the Committee issued appeals for funds both in China and abroad. Influential committees were formed, in America and in Canada, and the President of the United States himself issued an appeal, which was given wide publicity. As a result a considerable sum of money has been received. The following table shows both the amounts received and the sources from whence they came:—

	Dollars	Taels
From Former Committees	40,586.41	47,469.71
,, Chinese Contributions) /	101,927.46) 98.95 (	158,298 18
,, Foreign Contributions	—	—
,, Foreigners in China	31,177.67	27,016.61
,, America	28,620.80	389,458.73
,, Great Britain	1,254.77	3,008.73
,, Canada	196.99	63,228.36
,, Europe	682.16	22,182.15
,, Other Lands	1.036.63	22,206.94
Grand Total ..	205,581.89	732,879.42

Probably few, who have not been intimately acquainted with the actual work of famine relief, understand what an extremely difficult task it is. The famine region must be visited in order to select those sections that are the most needy; house to house canvasses must be made, and only those who are most needy must be enrolled. Grain must be purchased in the cheapest markets, which generally means that it must be bought in small quantities in the country. It must be measured, or weighed at the point purchase, and at the points of transhipment, and finally at the point of distribution, both on its delivery and when it is finally paid out in wages. Work must be selected that will be of the greatest value to the locality helped, and it must be reasonably near to the people's homes. The work done must be measured, in order to see that the workmen are doing what is expected of them, and it must be constantly inspected to ensure that it is well done. The sick must, as far as possible, be cared for, and those who are too weak for work must be looked after. The work must be expanded as rapidly as funds will allow, and once the men are taken on they must be supplied with food regularly

until the work is completed. Most of the grain and money has to be shipped by native boats, and is subject to the uncertainties of wind and weather, yet it must not be too late, lest the people be left without their rations. Much of the grain has to be sent overland through the famine regions on wheelbarrows. This must all be done under the direct supervision of trustworthy men, who are willing to leave other work and volunteer for a form of service which is both extremely trying and dangerous. The Committee had at times great difficulty in procuring a sufficient number of missionaries to oversee the work, but over a hundred men responded to the appeals, and gave from one to six months time to the work. Several of this number were taken with typhus, or typhoid, fever, and one, the Rev. A. Hockin, of the Canadian Methodist West China Mission, died of typhus fever. Dr. Gaynor, of Nanking, though not working under this Committee, died from the same disease, contracted while relieving the distress among the Manchu women in Nanking.

It is impossible to state at this time exactly how much earth work was done, but the following instances will give some idea of what was accomplished. The work consisted chiefly in repairing the embankments along the rivers and the Grand Canal, and in digging drainage ditches and canals.

In North Kiangsu, the Grand Canal embankments, which had broken in sixty-four places between Suchien and the Shantung border, were repaired. But for this timely work the country on both sides of the Canal would certainly have been flooded again this summer, and this year's crops would be lost. Statistics from North Kiangsu already at hand show that 57 miles of dykes were rebuilt or repaired; that 1106 milles of drainage ditches, and 22 miles of canals, were deepened or newly dug; and that 134 miles of roads were repaired. A total of nearly five million cubic yards of dirt were moved in this one section alone.

In North Anhwei, three canals, each approximately eight miles in length, were dug, and the embankment along the Hwai River was repaired or rebuilt over a distance of forty-three English miles.

Near Wuhu, in addition to some miles of road-building just outside the city, two important stretches of embankments have been rebuilt. One of these is of especial importance, although only three miles in length, for it protects many hundreds of thousands of acres of rich rice fields. A deposit of sand covered the land near this embankment to a depth of several feet, and over 150,000 cubic yards of sand had to be removed in order to get at the dirt that could be used in rebuilding of the dyke.

In addition to the above, the Hankow Relief Committee did what it could to relieve the distress in that city, due to the Revolution,

There was little need amongst the coolies, and the best means that was found to help the people, was to provide work for the poor women. Two thousand were employed for a period of about two months, and the 64,000 garments made by them were sold below cost price, so as to enable the poor to buy one or two garments at cheap rates.

In Nanking an interesting experiment has been started by Professor Joseph Bailie of the University. He aims to develop with famine labour some of the waste lands of North Anhwei, which are situated south of the Hwai river and east of the Tientsin-Pukow Railway, and then to sell the land to the people on easy payments. The Revolution and the consequent difficulties of obtaining land blocked the scheme; but, undaunted, Mr. Bailie obtained some of the waste lands at the foot of Purple Mountain, and employed the refugees in bringing this land under cultivation and in making of it an experiment station and a fruit farm. The project has received the endorsement of many of the highest officials, and it is hoped that it will not be long before the original plan can be carried out.

These illustrations are sufficient to show what the Committee has accomplished in the way of work, but the main thing is that it has saved not only the lives but the self-respect of over half a million people, and given them new hope for the future.

As soon as the Committee's accounts have been audited, the Committee expects to appoint Trustees, who shall be responsible for the use of balances in hand, and the Committee will then disband. They feel that they have been amply justified in again appealing to the public for funds for this humanitarian work; but both they and the missionaries, who have been engaged in the work of relief, are all united in the conviction that what is now needed is Famine Prevention, rather than Famine Relief, and that the Chinese Government should begin at once Conservancy Works by which alone these famines can be prevented. There is every probability of another famine in North Anhwei and North Kiangsu within the next two or three years unless immediate steps are taken to prevent it.

Mr. C. D. Jameson expects to present his report to the Peking Government in July. In it he outlines what he believes should be done. His plan involves, amongst other things, the cutting of a channel from the Hungtze Lake to the sea, as the Hwai River has now no adequate outlet after it enters the Hungtze Lake, the digging of a flood canal to drain off the waters of the Yi River, and the dredging of the water courses of North Kiangsu. This work will cost a good many millions of taels, but it is to be hoped that the Government will not be discouraged by the expense involved,

but will fix its attention upon the good that will be result both in the saving of human life and by the reclamation of land that is now subject to constant floods. There is every probability that the value of the crops would in a few years more than equal all the money the Government may spend on this work.

It will be some years before such a Conservancy scheme as is required can be carried out, and the people need help in order to recover from their heavy losses incurred during these recent famines. It is, therefore, of the utmost importance that during the next fall and winter work be provided for all who need it. There is sufficient reclamation work that can be done by unskilled labour to supply work to all who cannot now eke out a living from their farms, and it is most earnestly to be hoped that the Government will at once make preparations for such work this fall. There is likely still to be much distress, but if work is provided during the next winters the need of free relief will be comparatively small, even in a famine year, and the Chinese Government should in the future be quite able to deal with the matter without the need of help from those in other lands.

APPENDIX N.

SHANGHAI MUNICIPAL COUNCIL.

PUBLIC SCHOOL FOR CHINESE.

The Public School for Chinese was founded in November, 1904, by the Shanghai Municipal Council, acting in co-operation with the Chinese gentry of Shanghai, who subscribed a sum of Taels 37,000 for the erection of the buildings.

Staff.—The staff consists of eight Teachers of Chinese, three Teachers of English, two pupil-teachers, four English masters, and one (English) Headmaster.

Curriculum.—The School consists of two departments, English and Chinese. Each department is divided into a Preparatory, a Lower, and an Upper School. The scholars spend half of each day in each department. To pass right through the school takes the average boy eight years.

The course of study is as follows:

ENGLISH DEPARTMENT.

Preparatory School.

Reading: The Primer (Macmillan), and Book 1, Chamber's "Fluent" Readers.
Dictation: To be able to write easy sentences correctly.
Composition: Simple sentences (Gouin Method).
Arithmetic: Numeration and Notation. The first four rules. Chinese money.
Writing: Copy-Books 1, 2, and 3 of McDougall's Semi-vertical series.
Object Lessons: Domestic things, Animals, Plants, and Minerals.
Drawing: Brush-work; designs and common plants.

Lower School, Form 1.

Reading: Book 2 and half of 3.
Dictation: From Readers.
Composition: Longer sentences in the three primary tenses.

Arithmetic: Compound Addition, Subtraction, Multiplication and Division. Simple reduction of English weights and measures.
Algebra: Stage 1 (Baker and Bourne).
Geometry: Book 1 (Baker and Bourne).
Geography: Plane and Maps. China Proper with Kiangsu in detail.
Object Lessons in elementary science.
Drawing: Freehand.

Form 2.

Reading: The latter half of Book 3 and Book 4.
Dictation: From Readers.
Composition: The reproduction of short stories.
Grammar: The parts of speech. Simple analysis and parsing.
Arithmetic: Vulgar and decimal fractions. Practice and Bills. The Metric System.

Algebra: Stage 2.
Geometry: Book 2.
Geography: Asia.
Science: Elementary Chemistry.
Drawing: Freehand and Model.

Form 3. The syllabus of work of this form is practically the same as that of the Preliminary Examination of the Cambridge Locals.

Form 4, 5. The syllabus of these two forms approximates to that of the Junior Examination of the Cambridge Locals.

Form 6. The syllabus of this, the highest form, is approximately the same as that of the Senior Examination of the Cambridge Locals.

CHINESE DEPARTMENT

There are seven classes in this department. The following are the subjects taught: Classics, Ethics, History of China, Geography of China (Physical Geography in Upper Forms) Grammar, Writing.

Mandarin is taught in every form except the lowest.

Fees: The fees at present are $30 per annum.

Record of Successes: Since 1908 eight scholars have passed the Junior Local Examination of the University of Cambridge. Two have passed the preliminary Government Examination for students going abroad.

Accommodation: The school accommodates 400 pupils, but at present there are 438 in the school, and many have been refused admission on account of lack of room.

G. S. F. KEMP,

Headmaster.

NOTE.—In 1912 and thereafter the Cambridge Local Examinations will include papers in the Chinese language and literature, and also exercises in translating from English into Chinese and vice versa.

In August, 1911 one of our scholars went to America as a Government student, and has entered the University of Michigan. In England we have four old boys: one has entered Dulwich College; another the South-Eastern Agricultural College; another is studying as an internal student of London University, and the fourth is an undergraduate of Durham University.

Of the old boys that have remained in China, one is a draughtsman in the electrical department of Arnhold, Karberg & Co., another is an Assistant Master at this school., another is an interpreter at one of the consulates; two are clerks in China Mutual Life Insurance Office; one is in the Imperial Customs, and two or three are in the Imperial Post Office.

As the school has only be open for seven years it is perhaps premature to say whether the course of studies is as beneficial as it might be. Our aim is to educate the scholars so that they may be able to continue the acquisition of knowledge by their own efforts after leaving school. We are careful to insist on proper importance being attached to the study of the scholars' mother tongue. No one is permitted to discontinue the study of Chinese for the sake of acquiring a fuller knowledge of English. To gain the School Certificate a scholar has to pass the Sixth Form Examination *in both languages.*

G. S. F. KEMP.

s and Imports in 1910

	Nam	mports	Exports	Total, (3)
		Tls.	HK. Tls.	HK. Tls.
		5,618	25,248	561,997
1	Aigun	2,741	2,142,915	2,914,746
2	Sansing		2,025,790	10,466,057
3	Manchouli	3,034	4,832,888	6,345,922
4	Harbin		14,491,770	19,429,858
5	Suifenho	1,895	151,399	291,701
6	Hunchun		9,834	131,403
7	Lungching	3,270	2,608,264	8,965,078
8	Antung	3,888	231,076	265,802
9	Tatungkow	5,674	28,367,974	50,940,242
10	Dairen		—	—
11	Port Arthu	1,400	25,325,964	53,012,200
12	Newchwar	1,925	3,237,717	11,497,538
13	Chinwang	9,167	25,018,151	98,090,355
14	Tientsin	5,345	14,731,624	30,195,783
15	Chefoo	3,890	17,171,415	42,580,624
16	Kiaochow	[illegible]	[illegible]	[illegible]

DIRECTORY OF MISSIONARIES IN CHINA AND FORMOSA.

CONTRACTIONS FOR SOCIETIES used in the following list.

A. A. C.	American Advent Christian Mission.
A. B. C. F. M.	American Board of Com. For. Missions.
A. B. F. M. S.	American Baptist Foreign Mission Society.
A. B. S.	American Bible Society.
A. C. M.	American Church Mission.
All. Ev. P. M.	Allgemeines Evangelische Protestantischer (General Protestant Mission of Germany.)
A. F. M.	American Friends Mission.
A. Free M. M.	American Free Methodist Mission in China.
A. L. M.	American Lutheran Mission.
A. P. M.	American Presbyterian Mission, North.
A. P. M. So.	American Presbyterian Mission, South.
A. R. P. M.	American Reformed Presbyterian.
Aug.	Augustana Synod.
B. F. B. S.	British and Foreign Bible Society.
B. M.	Basel Mission.
Ber. Fo. Ho.	Berlin Foundling Home.
Ber. M.	Berlin Mission.
Broadcast P.	Broadcast Press.
C. C. Z.	Christian Catholic Church in Zion.
C. E. M.	Church of England Mission.
C. E. Z.	Church of England Zenana Mission.
C. H. M.	Canadian Holiness Movement Mission.
Ch. Coll.	Christian College, Canton.
Ch. Blind. Peking.	Mission for the Chinese Blind, Peking.
C. I. M.	China Inland Mission.
C. L. S.	Christian Literature Society.
C. M.	Christians Mission, Ningpo.
C. M. A.	Christian and Missionary Alliance.
C. M. M.	Canadian Methodist Mission.
C. M. S.	Church Missionary Society.
C. P. M.	Canadian Presbyterian Mission.
C. S. M.	Church of Scotland Mission.
D. L. M.	Danish Lutheran Mission.
E. B. M.	English Baptist Mission.
E. B. Z. M.	English Baptist Zenana Mission.
E. P. M.	English Presbyterian Mission.

E. W. M.	English Wesleyan Mission.
Ev. M.	Evangelical Association of North America.
Fin. F. C. M.	Finnish Free Church Mission.
F. C. M.	Foreign Christian Missionary Society.
F. F. M.	Friends Foreign Mission (England.)
Fin. M. S.	Finland Missionary Society.
G. W. M. U.	German Woman's Missionary Union.
G. M.	Gospel Mission.
Ger. C. A. M.	German China Alliance Mission.
H. M. Blind	Hildesheim Mission for the Blind.
H. S. M.	Hauge's Synodes Mission.
Ind.	Independent.
Ind. L. M.	Independent Lutheran Mission.
I. P. M.	Irish Presbyterian Mission.
Kieler C. M.	Kieler China Mission.
L. Br. M.	Lutheran Brethren Mission.
L. M. S.	London Missionary Society.
M. E. M.	Methodist Episcopal, North.
M. E. So.	Methodist Episcopal, South.
M. M. S.	Medical Missionary Society, Canton.
M. S. C. C.	Missionary Society of the Church of England in Canada.
N. B. S. S.	National Bible Society of Scotland.
N. H. A.	National Holiness Association.
N. C. M.	Norwegian Covenant Mission.
Nor. L. M.	Norwegian Lutheran Mission.
Nor. M. in C.	Norwegian Mission in China.
Nor. M. S.	Norwegian Missionary Society.
P. C. N. Z.	Presbyterian Church, New Zealand.
P. M.	Pentecostal Mission.
R. C. in A.	Reformed Church in America (Amoy, etc.)
R. C. in U. S.	Reformed Church in the United States.
R. T. S.	Religious Tract Society.
Rhen. M. S.	Rhenish Missionary Society.
S. A. C. F.	Scandinavian American Christian Free.
S. A. M. C.	Swedish American Missionary Covenant.
S. B. C.	Southern Baptist Convention.
S. C.	South Chihli Mission.
S. C. A.	Scandinavian China Alliance.
S. D. A.	Seventh Day Adventist.
Seventh D. B.	Seventh Day Baptist.
S. Holiness.	Swedish Holiness Union.
S. M. S.	Swedish Missionary Society.
Sw. B.	Swedish Baptist.
Sw. M. in China	Swedish Mission in China.
U. B in C.	United Brethren in Christ.
U. E. C. M.	United Evangelical Church Mission.

U. F. C. S.	United Free Church of Scotland.
Unc.	Unconnected.
U. M. C. M.	United Methodist Church Mission.
W. M. S.	Wesleyan Missionary Society.
W. U. M.	Woman's Union Mission.
Yale M.	Yale University Mission.
Y. M. C. A.	Young Men's Christian Association.
Y. W. C. A.	Young Women's Christian Association.

DIRECTORY

Aadland, N. J., and wife, H. S. M., Sinyeh, Ho., via Hankow.
Aandahl, A. E., and wife, L. Br. M., Tsaoyang, via Hankow.
Aaroe, Miss P. M., S. C. A., Yangchow, via Chinkiang.
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Adams, J. S., and wife, A. B. F. M. S., Hangyang.
Adams, S. G., and wife, A. B. F. M. S., Hanyang.
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Ahlstrand, G., and wife, S. C. A., Chienchow, She., via Hankow, and Sianfu.
Ahlström, Miss T., C. I. M., Shanghai.
Aiken, E. E., and wife, A. B. C. F. M., Paotingfu, via Tientsin.
Aitken, Miss I., L. R. C. P. & S., Ed., U. F. C. S., Liaoyang, via Newchwang.
Akers, Miss, Unc., Weihaiwei.
Alanko, H., Fin. M. S., Tsingshih, via Shasi.
Albaugh, Miss I. M., A. P. M. So., Kiangyin.
Albertson, W. B., B.A., and wife, C. M. M., Junghsien, Sze.
Alderson, J. W., and wife, Unc., Juichowfu, via Kiukiang.
Aldis, W. H., and wife, C. I. M., Paoning, Sze., via Ichang and Wanhsien.
Aldis, Miss K. M., C. I. M., Paoning, Sze., via Ichang and Wanhsien.
Aldridge, Miss A. S., E. B. Z. M., Tsowping, via Tsingtau.
Alexander, B. H., and wife, C. M. A., Changsha, Hunan.
Alexander, J., and wife, W. M. S., Liuyang, Hunan.

Alf, A., and wife, A. B. S., Canton.
Alger, Miss E. C., A. P. M., Soochow.
Allan, C. W., and wife, W. M. S., Wuchang.
Allan, F. F., M.D., and wife, C. M. M., Jenshow, Sze.
Allen, Mrs., O. A., Ind., Canton.
Allen, H. A. C., and wife, C. I. M., Pingi, Yunnan via Mengtze.
Allen, Mrs. M. H., M. E. So., Shanghai.
Allen, Miss A. R., C. I. M., Liangshan, Sze., via Ichang and Wanhsien.
Allen, Miss M., C. I. M., Chinkiang, Ku.
Allen, Miss M., M. E. M., Hok-Chiang, Ngucheng, via Foochow.
Allen, Miss Maud, Ind., Tsaohsien, Shantung.
Allibone, Miss E. H., C. I. M., Chuhsien, via Ichang and Wanhsien.
Allison, A., and wife, A. P. So., Kiangyin.
Allum, F. A., and wife, S. D. A., Chowkiakow, Honan.
Allured, J., and wife, A. P. M., Lianchowfu.
Allward, Mrs. M. C., C. M. A., Ping Nam, via Wuchow.
Almblad, A. F., and wife, B. F. B. S., Kalgan.
Alty, H. J., and wife, C. I. M. Chefoo, Sung.
Ambler, P. V., C. I. M., Chaocheng, Sha., via Peking.
Ament, Mrs. M. P., A. B. C. F. M., Peking.
Amundsen, E., and wife, B. F. B. S., Yunnanfu.
Ancell, B. L., and wife, A. C. M., Yangchow, via Chinkiang.
Andersen. Miss G. S., S. C. A., Pingliang, via Hankow and Sianfu.
Andersen, Miss K., D. L. M., Fenghwang Cheng, via Newchwang.
Andersen, Miss T. E., C. I. M., Hiangcheng, Ho., via Hankow.
Anderson, A. S. Moore, M.A., E. P. M., Changchowfu, via Amoy.
Anderson, B. L., and wife, S. D. A., Kulangsu, Amoy.
Anderson, C. J., and wife, S. C. A., Sianfu, via Hankow.
Anderson, Robert A., M.A., M.D., H. S. M., Fancheng, via Hankow.
Anderson, Graham., B.Sc., Anglo-Chinese College, Tientsin.
Anderson, G. A., C. I. M., Chowkiakow, Ho., via Hankow.
Anderson, H. E., and wife, W. M. S., Wuchow, via Hongkong.
Anderson, H. J. P., M.A., and wife, E. P. M., Amoy.
Anderson, J. A., M.D., and wife, C. I. M., Taichow, Che., via Ningpo.
Anderson, J. P., and wife S. D. A. Waichowfu, via Canton.
Anderson, J. W., M.D., South China Medical College, Canton.
Anderson, K. R., and wife, Sw. M. in China, Honanfu, Ho., via Hankow.
Anderson, P. H., and wife, S. B. C., Canton.
Anderson, W. J. W., M.D., Ch.B. and wife, W. M. S., Fatshan, via Canton.
Anderson, Mrs. D. L., M. E. So., Shanghai.
Anderson, Miss A. M., S. C. A.,Fengchen, Sha., via Peking.
Anderson, Miss C., S. C. A., Sianfu, She., viâ Hankow.
Anderson, Miss E., Sw. M. in China, Honanfu, Ho., via Hankow.

Anderson, Miss E. E., M.D., A. P. M., Soochow.
Anderson, Miss I. E., Sw. M. in China, Hoyang, via Peking.
Anderson, Miss I. M., M. E. So., Changchow.
Anderson, Miss J. R., C. I. M., Kweiki, Ki., via Kiukiang.
Anderson, Miss K., S. Holiness, Tsoyun, Sha., via Peking.
Anderson, Miss M., A. L. M. Sinyangchow, Honan.
Anderson, Miss M., S. C. A., Ing-kia-uei, She., via Sianfu.
Anderson, Miss M. T., P. C. N. Z., Canton.
Anderson, Miss T. E., C. I. M., Hiangchang, via Hankow.
Anderzen, C. A., and wife, S. Holiness, Tsoyün, Sha., via Peking.
André, A. E., and wife, S. A. M. C., Fancheng, via Hankow.
Andrew, G., and wife, C. I. M., Lanchowfu, Kan., via Hankow and Sianfu.
Andrew, G. F., and wife, C. I. M., Lanchowfu, Kan., via Hankow and Sianfu.
Andrew, Miss J. M., M.B., Ch.B., U. F. C. S., Kaiyuen, via Newchwang.
Andrews, H. E. V., and wife, C. I. M., Kweichowfu, Sze., via Ichang.
Andrews, Miss, C. M. S., Go-sang-che, via Foochow.
Andrews, Miss M. E., A. B. C. F. M., Tungchow, Chi.
Anglin, L. M. and wife, G. M., Taian, Sung.
Anglin, Miss, G. M., Taian, Sung.
Angvik, Miss C., Nor. M. in C., Han-cheng, Yuncheng, via Peking.
Angwin, Miss R., C. I. M., Chefoo.
Ankeny, Miss J. V., M. E. M., Haitang, via Foochow.
Annand, A. S., and wife, N. B. S. S., Tientsin.
Anniss, Miss H., C. I. M., Chuhsien, Sze., via Ichang and Wanhsien.
Aplin, Miss H. G., C. I. M., Kuling, Ki., via Kiukiang.
Appelly, Miss B., P. M., Hongkong.
Appleton, C. F., and wife, A. F. M. M., Kaifengfu, Honan.
Archibald, J., and wife, N. B. S. S., Hankow.
Arendt, R., Liebenzell M., Yuanchow, Hun. via Yochow.
Argento, A., and wife, C. I. M., Kwangchow, via Hankow.
Armfield, Miss M., C. M. S., Mienchuhsien, Sze.
Armstrong, G. A., A. P. M., Ichowfu, via Chinkiang.
Armstrong, O. V., and wife, A. P. M. So. Hsüchowfu, via Chinkiang.
Armstrong, Miss, C. E. Z. M., Lo-nguong, via Foochow.
Arnetvedt, N., Nor. M. S., Iyang, Hunan, via Changsha.
Arpiainen, Miss J. W., Fin. F. C. M., Yungfenghsien, Ki., via Kiukiang and Kianfu.
Ashmore, W., Jr., D.D., and wife, A. B. F. M. S., Swatow.
Askin, Miss M. E., Miss. Home and Agency, Shanghai.
Aspland, W. H. G., M.D., F.R.C.S., Ed., and wife, C. E. M., Peking.
Asson, Miss M. A., C. M. M., Chengtu.
Atkinson, Miss V. M., M. E. So., Soochow.
Atter, A., and wife, P. M., Shanghai.
Atwood, I. J., M.D., and wife, A. B. C. F. M., Fenchow, Shansi.

Auld, F. M., M.D., C.M., and wife, C. P. M., Weihwei, Ho.
Austen, Miss M., M.A., M.D., C. M. M., Chengtu.
Axelsen, Miss E., C. M. A., Changsha.
Axling, Miss M., S. M. S., Hwangchow, via Hankow.
Ayers, T. W., M.D., and wife, S. B. C. Hwanghsien, via Chefoo.

Babington, S. N., M.R.C.S. and L.R.C.P., and wife, C. M. S., Taichowfu, via Ningpo.
Bach, A. H., and wife, S. D. A., Pakhoi.
Bachlor, Miss R., C. M. S., Pakhoi.
Bacon, J. L., C. M. S., Kweilinfu, Kwangsi.
Bacon, Miss E. A., M.D., A. B. F. M. S., Kityang, via Swatow.
Badgely, M. D., C. E. M., Taianfu.
Baer, F. A., C. M. A., Hankow.
Baerbaum, Miss M. C., Liebenzell M., Yangchow via Chinkiang.
Bähr, I., and wife, Rhen. M. S., Thongtauha, via Hongkong.
Bahr, M., and wife, Ber. M., Fayen Luk Hang, via Canton.
Bailey, Miss C., M.B., C. M. S., Kweilin, Kwangsi.
Bailey, Miss E. C., C. I. M., Kiungchow, Sze., via Chungking.
Baird, G. B., F. C. M., Luchowfu, via Wuhu.
Bakeman, P. R., and wife, A. B. F. M. S., Hangchow.
Baker, B. L., M.D., and wife, A. B. F. M. S., Chaochowfu, via Swatow.
Baker, Miss F. A. R., C. I. M., Antung, Ku., via Chinkiang.
Baker, Miss L., A.B., M. E. M., Foochow.
Baldwin, J. H., M.D., M. E. M., Taianfu, via Tsingtau.
Baldwin, Miss, C. M. S., Foochow.
Ballantyne, R. H., C. I. M., Anking, An.
Baller, F. W., and wife, C. I. M., Chefoo, Sung.
Balme, H., F.R.C.S., E. B. M., Taiyuanfu, Shansi.
Balmer, Miss J., E. P. M., Wukingfu, via Swatow.
Band, S., B.A., and wife, E. P. M., Wukingfu, via Swatow.
Banister, Ven. Archdeacon W., and wife, C. M. S., Siangtan, Hunan.
Bankes, Miss M. T., A. P. M., Canton.
Bankhardt, F. W., A.B., and wife, M. E. M., Yenpingfu, via Foochow.
Banks, Miss G., C. I. M., Ningkwofu, An., via Wuhu.
Bannan, E. J., C. I. M., Changteh, Hunan.
Barber, Miss E. P., A. C. M. Anking.
Barchet, Miss H., Y. M. C. A., Shanghai.
Barclay, T., M.A., E. P. M., Tainan, Formosa.
Barclay, Miss P. A., C. I. M., Kweichowfu, via Ichang (in Europe).
Barham, A. H., and wife, C. I. M., Pengshanhsien, Sze., via Chungking.
Barlow, C. H., M.D., and wife, A. B. F. M. S., Huchowfu, Che.
Barnes, Miss L. H., C. M. S., Hangchow.
Barnett, E. E., B.A., and wife, Y. M. C. A., Hangchow.

Barnett, Ven. Archdeacon, E. J., M.A., C. M. S., Hongkong.
Barnett, H. J., and wife, Unc., Jehol, via Peking.
Barnett, Miss M., E. P. M., Tainan, Formosa.
Baronsfeather, C., F.R.C.S., C. M. S., Pakhoi.
Barr, Miss, C. E. Zen. M., Foochow.
Barrie, H. G., M.D., and wife, C. I. M., Kuling, Ki., via Kiukiang.
Barron, Miss, C. E. Z., Kucheng, via Foochow.
Bartel, H. C., and wife, Ind., Tsaohsien, Shantung.
Barter, A. J., B.A., M.D., and wife, C. M. M., Penghsien, Sze.
Bartlett, C., Ind., Hallong Osso, Mongolia.
Bartlett, Miss C., M. E. M., Haitang, via Foochow.
Barton, H., and wife, C. M. S., Ningpo.
Barton, H. B., A. C. M., Shanghai.
Bashford, J. W., Ph.D., D.D., LL.D., and wife, M. E. M., Peking.
Bassett, Miss B., A. B. F. M. S., Suifu, via Chungking.
Batchelor, Miss E., C. M. S., Hangchow.
Batdorf, C. W., B.A., and wife, C. M. M., Tseliutsing, Sze.
Bateman, T. E., and wife, C. M. M., Chengtu.
Batterham, Miss M., C. I. M., Yanghsien, She., via Hankow and Sianfu.
Batty, Miss L. A., C. I. M., Shanghai.
Baugh, Miss E., A.B., M. E. M., Peking.
Baumer, Miss E., Ger. C. A. M., Yunho, Che., via Wenchow.
Baxter, A., and wife, L. M. S., Canton.
Baxter, A. K., M.B.Ch.B. Ed., and wife, U. M. C. M., Chuchia, Shan., via Ninching.
Baxter, Miss Agnes, C. I. M., Kweiki, Ki., via Kiukiang.
Baxter, Miss Annie, C. I. M., Meihsien, She., via Hankow and Sianfu.
Baxter, Miss M., C. I. M., Kweiki, Ki., via Kiukiang.
Bay, H., M.D., Basel M., Hongkong.
Bayne, P. M., M.A., C. M. M., Chengtu.
Beach, F. P., and wife, A. B. C. F. M., Foochow.
Beach, J. G., and wife, C. M. S., Mowchow, Sze.
Beadle, Miss M., M. E. So., Soochow.
Beal, F. C., Y. M. C. A., Tientsin.
Beals, Z. Charles, and wife, A. A. C., Wuhu.
Beaman, W. F., and wife, A. B. F. M. S., Shanghai.
Bean, B. F., and wife, U. B. in C., Canton.
Bearder, Miss A. M., C. E. M., Peking.
Beath, Miss N., M.B., C.M., E. P. M., Swatow.
Beattie, J., M.A., and wife, E. P. M., Amoy.
Beatty, J. C. P., M.D., T.C.D., C. M. S., Taichowfu.
Beatty, Miss E., M.D., T.C.D., I. P. M., Kwangning, via Newchwang.
Beauchamp, M., B.A., and wife, C. I. M., Kweichowfu, via Ichang.
Beck, E. A., and wife, R. C. in U. S., Yochow City, Hunan.
Becker, H., Liebenzell M., Anking, An.

Beckingsale, Miss, L. M. S., Wuchang.
Beckingsale, Miss J., B.A., E. B. Z. M., Sianfu, Shensi.
Beckman, R., S. C. A., Sianfu, She., via Hankow.
Beddoe, R. E., M.D., S. B. C., Yingtak, via Canton.
Beebe, R. C., M.D., and wife, M. E. M., Nanking.
Beech, J., D.D., and wife, M. E. M., Chengtu.
Begg, T. D., and wife, B. F. B. S., Shanghai.
Beggs, Miss N., M. E. M., Kiukiang.
Behrents, O. S., M.D., and wife, A. L. M., Kioshan, Honan.
Beinhoff, E. O., and wife, Sw. M. in China, Honanfu.
Belcher, W. M., and wife, C. I. M., Liangchowfu, Kan., via Hankow and Sianfu.
Bell, J., A.T.S., and wife, E. B. M., Sanyuanhsien, Shensi.
Bell, Miss A. L., L. M. S., Changchowfu, via Amoy.
Bell, Miss E. H., L. M. S., Hankow.
Bement, Miss F. K., A. B. C. F. M., Shaowu, via Foochow.
Bement, Miss L. P., M.D., A. B. C. F. M., Shaowu, via Foochow.
Bender, J., and wife, Ger. C. A. M., Lungchuan, Che., via Wenchow.
Bender, Miss M. E., A. C. M., Shanghai.
Bendelack, Miss G. L., C. M. S., Hongkong.
Bengtsson, O., and wife, S. C. A., Sianfu, She., via Hankow.
Benham, Miss E., L. M. S., Tingchowfu, via Amoy.
Bennett, Miss E. L., C. I. M., Ninghai, Che., via Ningpo.
Bennett, Miss, C. M. S., Foochow.
Benz, Miss L., Ind., Tsaohsien, Shantung.
Berg, A., and wife, Sw. M. in China, Yuncheng, via Taiyuanfu.
Berg, Mrs. A., S. M. S., Hwangchow, via Hankow.
Berg, Miss G., Nor. L. M., Tengchow, Honan.
Bergen, P. D., and wife, A. P. M., Weihsien, via Tsingtau.
Bergfjord, K., and wife, Nor. L. M., Yunyang, Hupeh, via Hankow.
Bergin, Miss F. L., Unc., Nanchang, via Kiukiang.
Bergling, A. R., and wife, Sw. M. in China, Hanchenghsien, via Hankow.
Bergström, S., and wife, S. C. A., Hingping, She., via Hankow and Sianfu.
Bernsten, B., and wife, P. M., Chengtingfu, Chi.
Berry, Miss, L. M. S., Tsangchow, via Tientsin.
Berst, W. L., M.D., and wife, A. P. M., Chenchow, Hunan.
Beruldsen, J., Chihli Mission, Süanhwafu.
Beruldsen, Miss T., Chihli Mission, Süanhwafu.
Beschnidt, Miss M., C. I. M., Tatungfu, Sha., via Peking.
Best, C., and wife, C. I. M., Laian, An., via Nanking.
Betow, Miss E., M.D., M. E. M., Sienyu, via Foochow.
Bettex, P., and wife, P. M., Canton.
Bettinson, Miss A. H., C. M., Ningpo.
Beutel, J. A., and wife, Ger. C. A. M., Yunho, via Wenchow.
Bevan, H. L. W., and wife, M.A., L. M. S. Shanghai.

Bevis, E. G., and wife, C. I. M., Chenchowfu, Ho., via Hankow.
Bible, F. W., and wife, A. P. M., Hangchow.
Biggam, Miss M., C. I. M., Ninghai, Che., via Ningpo.
Biggin, T., M.A., and wife, L. M. S., Tungchow, via Peking.
Bigler, Miss Regina M., M.D., U. B. in C., Canton.
Billing, A. W., A.B., and wife, M. E. M., Foochow.
Birch, Miss E. S., C. I. M., Shanghai.
Bird, C. H., B.A., and wife, C. I. M., Kaifeng, Ho., via Hankow.
Bird, F., C. I. M., Chungking.
Bird, Miss W., C. I. M., Yangchow via Chinkiang.
Birrell, M. B., and wife, C. M. A., Wuchang.
Bishop, H. N., C. M. S., Shaohingfu.
Bissonnette, W. S., and wife, M. E. M., Foochow.
Bitton, W. N., L. M. S., Shanghai. (In England.)
Bjertnoes, S., Nor. M. in C., Yungningchow, Sha., via Peking.
Bjorklund, Miss M., Sw. M. in China, Ishih, Sha., via Hankow and Honanfu.
Bjorkman, Miss M. S., P. M., Chengtingfu, Chi.
Black, E. F., M.E., and wife, M. E. M., Foochow.
Black, Miss, C. I. M., Laohokow, Hupeh, via Hankow.
Black, Miss E., C. I. M., Laohokow, Hupeh, via Hankow.
Black, Miss E., E. P. M., Swatow.
Black, Miss J., C. I. M., Laohokow, Hupeh, via Hankow.
Blackmore, Miss, Unc., Pokow, via Tangshan.
Blackmore, Miss L., C. I. M., Chefoo, Sung.
Blackstone, J. H., and wife, M. E. M., Nanking.
Blackstone, W. E., Distribution Fund, Nanking.
Blain, J. M., and wife, A. P. M. So., Kashing.
Blair, C. E., M.B., Ch.B., and wife, L. M. S., Tingchowfu via Amoy.
Blakely, Miss G. M., C. I. M., Anjen, Ki., via Kiukiang.
Blalock, T. L., and wife, G. M., Taian, Shantung.
Blanchard, Miss G. H., A. B. C. F. M., Foochow.
Blanchett, C. I., B.A., and wife, C. M. S., Canton
Bland, A., and wife, C. I. M., Anking, An.
Blandford, E. J., and wife, North-West Kiangsi M., Wucheng, Ki., via Kiukiang.
Bläsner, F., and wife, C. I. M., Changshu, Ki., via Kiukiang.
Bliss, E. L., M.D., and wife, A. B. C. F. M., Shaowu, via Foochow.
Blom, C., and wife, Sw. M. in China, Yuncheng, Sha., via Hankow and Honanfu.
Blumhardt, B., All. Ev. P. M., Tsingtau.
Blumhardt, Miss H., All. Ev. P. M., Tsingtau.
Blundy, J., and wife, C. M. S., Kienningfu, via Foochow.
Boardman, Miss E. B., A. P. M. So., Hangchow.
Boaz, Miss, C. E. Z., Nangwa, via Foochow.
Bobby, W. G., and wife, C. I. M., Wuhu.
Boddy, Miss E. T., M. E. M., Taianfu, via Tsingtau.

Boehne, Miss E. S., A. P. M., Tsinan, via Tsingtau.
Boggs, J. J., and wife, A. P. M., Canton.
Boggs, Miss L. Pearl, Ph.D., M. E. M., Nanking.
Boileau, Miss, C. M. S., Nen-daik, via Foochow.
Boilling, Mrs. T. B. J., Sw. M. in China, Hoyang, via Peking.
Bolton, Miss A., C. M. S., Pakhoi.
Bolwig, C., and wife, D. L. M., Takushan, via Newchwang.
Bomar, Miss M. B., M. E. So., Huchowfu.
Bonafield, Miss J., A.B., M. E. M., Foochow.
Bond, Miss, C. E. Z., Hinghwafu, via Foochow.
Bondfield, G. H., and wife, B. F. B. S., Shanghai.
Bone, C., and wife, W. M. S., Hongkong.
Bonnell, Miss C., Door of Hope, Shanghai.
Bonsall, B. S., B.D., W. M. S., Anlu, Hupeh.
Bonsey, A., L. M. S., Hankow.
Bonthius, A., M.D., and wife, R. C. in A., Amoy.
Boone, H. W., M.D., and wife, A. C. M., Shanghai.
Boone, Miss A. A., A. C. M., Shanghai.
Boot, H. P., M.A., R. C. in A., Siokhe, via Amoy.
Booth, R. T., M.B., D.T.M. & H., B.Ch., and wife, W. M. S., Hankow.
Booth, W. C., and wife, A. P. M., Chefoo.
Booth, Miss M. E., C. I. M., Paoning, Sze., via Ichang and Wanhsien.
Booth, Miss N., W. M. S., Hankow.
Borbein, Miss L., Ber. M., Canton.
Borg, Miss J., M. E. M., Chungking.
Borjeson, Miss H., S. M. S., Hwangchow, via Hankow.
Bornand, G., and wife, B. M., Hoyun, via Canton and Weichow.
Borst-Smith, E. F., and wife, E. B. M., Yennganfu, Shensi.
Borthwick, J. C., M.B., Ch.B., C. S. M., Ichang.
Bostick, Miss A. T., G. M., Pochow, Anhwei.
Bostick, W. D., and wife, G. M., Pochow, Anhwei.
Bosworth, Miss S. M., A.B., M. E. M., Foochow.
Botham, Mrs. T. E., C. I. M., Ninghaichow, Sung., via Chefoo.
Bourne, H. L., C. I. M., Shuntehfu, Chi., via Peking.
Bousfield, C. E., and wife, A. B. F. M. S., Swatow.
Bowen, A. C., and wife, M. E. So., Changchow.
Bowen, A. J., M.A., and wife, M. E. M., Nanking.
Bowen, Miss N., C. M. A., Changteh, Hunan.
Bowles, N. E., B.A., C. M. M., Chengtu.
Bowman, G., C. I. M., Anking, An.
Bowser, Miss Hilda C., C. L. S., Shanghai.
Box, E., and wife, L. M. S., Shanghai.
Boyd, H. W., M.D., and wife, A. P. M., Canton.
Boynton, C. L., B.A., and wife, Y. M. C. A., Shanghai.
Brackbill, Miss S. C., C. M. M., Chengtu.

Bradley, Dr. Neville, and wife, C. M. S., Pakhoi.
Bradley, J. W., M.D., and wife, A. P. M., Suchien, via Chinkiang.
Bradley, Miss, C. M. S., Pakhoi.
Bradley, Miss L., C. M. S., Ningtaik, via Foochow.
Bradshaw, F. J., and wife, A. B. F. M. S., Kiatingfu, via Chungking.
Bragg, T., L.R.C.P. & S., and wife, L. M. S., Chichow, via Peking.
Brander, Miss J., E. P. M., Swatow.
Brandon, Miss C., L.R.A.M., L. M. S., Tingchowfu, via Amoy.
Brann, W. P., S. C., Tamingfu.
Brann, Miss M. F., S. C., Tamingfu.
Brecken, E. R., M.A., B.D., and wife, C. M. M., Luchow, Sze.
Breen, M., and wife, A. L. M., Sinyangchow, Honan.
Brethorst, Miss A. B., M. E. M., Tzechow, Sze.
Breton, E., and wife, Liebenzell M., Hengchow, via Yochow.
Brett, Miss A. E., C. I. M., Tsinchow, Kan., via Hankow and Sianfu.
Bretthauer, Miss E., B.A., M.D., A. B. F. M. S., Hanyang.
Brewster, W. N., D.D., and wife, M. E. M., Hinghwa, via Foochow.
Bridenbaugh, Miss M., R. C. in U. S., Yochow, Hu.
Bridge, A. H., and wife, Ind., Weichen, via Shuntefu.
Bridge, J. E. E., Unc., Wentenghsien, via Weihaiwei.
Brillinger, M. A., Phm.B., and wife, C. M. M., Chungking.
Brimstin, Miss M. E., C. M. M., Chengtu.
Briscoe, W. F. H., C. I. M., Hungtung, Sha., via Peking.
Briseid, Miss T., Unc., Shihtao, via Chefoo.
Britten, Miss N., C. I. M., Liangchowfu, Kan., via Hankow and Sianfu.
Britton, T. C., and wife, S. B. C., Soochow.
Britton, Miss F. A., W. M. S., Canton.
Broadfoot, T. A., B.A., B.D., and wife, C. P. M. Kongmoon, via Hongkong.
Brock, J., and wife, C. I. M., Chowkiakow, Ho., via Hankow.
Brockman, F. S., and wife, Y. M. C. A., Shanghai.
Brodie, Miss M., C. I. M., Yangchow, via Chinkiang.
Bromby, C., C. I. M., Kaihsien, via Ichang and Wanhsien.
Brook, Miss J. P., C. I. M., Hiangcheng, via Hankow.
Brooks, Miss A., C. M. M., Luchow, Sze.
Brooks, Miss I. L., Meth. Pub. House in C., Shanghai.
Broomhall, A. H., and wife, C. I. M., Chungking.
Broomhall, B. C., F.R.C.S., and wife, E. B. M., Taiyuenfu.
Broomhall, M., B.A., and wife, C. I. M. (In England).
Broström, Miss, D. L. M., Takushan, via Newchwang.
Brown, A., C. I. M., Anking, An.
Brown, C. C., and wife, E. P. M., Changchowfu, via Amoy.
Brown, F., F.R.G.S., and wife, M. E. M., Tientsin.
Brown, F. A., A. P. So., Taichow, via Chinkiang.
Brown, F. R., Ph.D., M. E. M., Kiukiang.
Brown, G. G., and wife, C. I. M., (in England).

Brown, H. J., and wife, Ind., Tsaohsien, Sung.
Brown, H. J. B., and wife, C. E. M., Peking.
Brown, J. E., and wife, F. C. M., Luchowfu, via Wuhu.
Brown, N. W., M.D., and wife, A. B. F. M. S., Nanking.
Brown, T. C., B.A., B.D., L. M. S., Amoy.
Brown, Miss A. E., S. C., Tamingfu.
Brown, Miss A. S., L. M. S., Siaokan, Hupeh.
Brown, Miss C. E., S. B. C., Macao.
Brown, Miss C. M., M. E. M., Hinghwa.
Brown, Miss L. F., M. E. M., Wuhu.
Brown, Miss M. C., C. I. M., Kwangsinfu, Ki., via Hangchow.
Browne, B. Score, M.D., C. M. S., Ningpo.
Browne, W., and wife, C. M. S., Chuki.
Browne, Miss A. S., A. B. C. F. M., Peking.
Brownell, H. C., B.A., Canton Christian College, Canton.
Brownlee, E. A., and wife, C. I. M., Kianfu, Ki., via Kiukiang.
Bruce, J. H., B.A., and wife, C. P. M., Wu an, Ho.
Bruce, J. P., and wife, E. B. M., Tsingchowfu, via Tsingtau.
Bruce, P. A., B.A., C. I. M., Anking, An.
Brun, A., Nor. M. S., Sinhwa, Hunan.
Brun, S., M.A., B.D., and wife, Nor. M. S., Sinhwa, via Changsha.
Bryan, H. C., M.D., A. P. M., Nodoa, via Hoihow, Hainan.
Bryan, R. T., D.D., and wife, S. B. C., Shanghai.
Bryan, Miss F. C., S. B. C., Yangchow.
Bryan-Brown, Miss, M.B., C. M. S., Funingfu, via Foochow.
Bryant, E. E., M.A., B.D., L. M. S., Tsangchow, via Tientsin.
Bryer, Miss L. S., C. E. Z., Pucheng, via Foochow.
Bryson, A. G., and wife, L. M. S., Tsangchow, via Tientsin.
Bryson, T., and wife, L. M. S., Tientsin.
Bryson, Miss M. E., M.B., Ch.B., E. P. M., Changchowfu, via Amoy.
Buchanan, T. F., N. B. S. S., Hankow.
Bucher, J. F., and wife, R. C. in U. S., Yochow City, via Hankow.
Buck, Frank C., F. C. M., Luchowfu, via Wuhu.
Buckner, H. F., and wife, S. B. C., Yingtak, via Canton.
Bugge, S., B.Sc., M.A., B.D., Y. M. C. A., Peking.
Bullock, A. A., and wife, A. P. M., Nanking.
Bunbury, G. A., M.A., and wife, C. M. S., Canton.
Bunting, C. A., and wife, C. I. M., Kanchow, via Kiukiang.
Burch, C. A., and wife, A. A. C., Chaohsien.
Burdick, Miss S. M., Ph.B., Seventh D. B., Shanghai.
Buren, Miss E. A. E., Sw. M. in China, Honanfu.
Burgess, J. S., B.A., B.D., and wife, Y. M. C. A., Peking.
Burgess, O., and wife, C. I. M., Hinganfu, Shc., via Hankow and Sianfu.
Burke, W. B., and wife, M. E. So., Sungkiangfu.
Burke, Miss E. A., C. H. M., Changteh, Hunan.

Burkwall, H. O. T., and wife, B. F. B. S., Canton.
Burlingame, Miss E. M., Ind., Canton.
Burn, Miss E. F., C. I. M., Chinkiang, Ku.
Burne, A. E., and wife, C. E. M., Weihaiwei.
Burnette, C. R., M.A., and wife, C. E. M., Weihaiwei.
Burns, W. H., Anglo-Chinese College, Tientsin.
Burroughs, Miss, C. E. Z., Sangiong, via Foochow.
Burt, E. W., M.A., and wife, E. B. M., Weihsien, via Chefoo.
Burton, Miss, C. M. S., Tosang, via Foochow.
Burton, Miss E., C. I. M., Anjen, via Kiukiang.
Bushell, Miss J., C. M. S., Foochow.
Butchart, J., M.D., and wife, F. C. M., Luchowfu, via Wuhu.
Butcher, Miss, Unc., Shihtao, via Chefoo.
Butler, Miss A. E., E. P. M., Shoka, Formosa.
Butler, Miss E., C. E. Z., Saiong, via Foochow.
Butler, Miss E. H., A. F. M., Nanking.
Butler, Miss E. M., A. P. M., Canton.
Butzbach, A. H., and wife, Ev. M., Shenchowfu, Hunan.
Byerly, Miss A. E., A. C. M., Wuchang, via Hankow.
Byers, G. D., A. P. M., Kiungchow, Hainan.
Byles, Miss, M.B., Ch.M., L. M. S., Hankow.
Bynon, Miss M. H., M.D., A. P. M., Weihsien, via Tsingtau.
Byrde, L., and wife, C. M. S., Yungchowfu, Hunan.

Cable, Miss A. M., C. I. M., Huochow, via Peking.
Cadbury, W. W., M.D., Univ. Medical College, Canton.
Cadman, W. C., C. M. A., Wuchow.
Cajander, Miss E., Fin. F. C. M., Yungsin, Ki., via Kiukiang and Kianfu.
Caldwell, C. N., and wife, A. P. M. So., Taichow, Ku., via Chinkiang.
Caldwell, H. R., and wife, M. E. M., Hokchiang, via Foochow.
Caldwell, T., and wife, C. M. S., Shihchuan, Sze.
Caldwell, Miss P., S. B. C., Laichow, via Chefoo.
Callum, D. A., and wife, C. M. S., Chungpa, Sze.
Cameron, A. N., and wife, "Broadcast Tract" Press, Changsha, Hunan.
Cameron, W. M., and wife, A. B. S., Shanghai.
Campbell, C. K., and wife, M. E. So., Soochow.
Campbell, Geo., and wife, A. B. F. M. S., Kaying, via Swatow.
Campbell, W., F.R.G.S., and wife, E. P. M., Tainan, Formosa.
Campbell, Miss A., C. I. M., Panghai, (Chenyuen), Kwei., via Yochow.
Campbell, W. M., and wife, A. P. M., Kiungchow, via Hoihow, Hainan.
Campbell, Miss E., B.S., M. E. M., Peking.
Candlin, G. T., and wife, U. M. C. M., Tangshan.
Cannell, W. R., C. M. S., Anhsien, Sze.

Canner, W., C. E. M., Yingchinghsien.
Cannon, A. L., C. I. M., Jaochow, Ki., via Kiukiang.
Canright, H. L., M.D., and wife, M. E. M., Chengtu.
Capen, R. T., and wife, A. B. F. M. S., Swatow.
Carden, Miss W. M., C. M. S., Hongkong.
Cardwell, J. E., C. L. S., Shanghai.
Caren, T. H., L. M. S., Poklo, via Canton.
Carleson, Mrs. N., S. Holiness, Tatungfu, via Taiyuanfu. (In Europe).
Carleton, Miss M. E., M.D., M. E. M., Lekdu, via Foochow.
Carlton, Miss C., C. M. S., Chungkianghsien, Sze.
Carlyle, Miss L., C. I. M., Tungsiang, Ki., via Kiukiang.
Carneross, Miss F., M. E. M., Chinkiang.
Carnson, R. N., W. M. S., Suichow, Hupeh.
Carothers, Miss A. M., M.D., A. P. M., Soochow.
Carpenter, G. B., and wife, C. M. A., Peng Loh, via Wuchow.
Carpenter, J. B., B.A., and wife, C. M. S., Kutien, via Foochow.
Carr, J. C., M.D., and wife, C. I. M., Pingyangfu, Sha., via Peking
Carr, S. H., M.D., and wife, C. I. M., Kaifeng, Ho., via Hankow.
Carritt, H. W., Anglo-Chinese College, Tientsin.
Carscallen, C. R., B.A., and wife, C. M. M., Chengtu.
Carson, F. S., A.B., and wife, M. E. M., Hinghwa, via Foochow.
Carson, J., B.A., and wife, I. P. M., Newchwang.
Carter, F. C., and wife, C. M. A., Tatung.
Carter, T. F., and wife, A. P. M., Hwaiyuan, An.
Carter, Miss A. E., Mission to Chinese Deaf, Chefoo.
Cartwright, Miss E., M.A., A. C. M., Soochow.
Carver, J., and wife, C. I. M., Kanchow, Ki., via Kiukiang.
Carwardine, C., and wife, C. I. M., Chengku, She., via Hankow and Sianfu.
Case, Dr. J. N., and wife, Unc., Weihaiwei.
Caspersen, Miss E., Nor. M. S., Changsha.
Cassels, Bishop, W. W., B.A., and wife, C. I. M., Paoning, Sze. via Ichang and Wanhsien.
Cassidy, Miss B., A. A. C., Wuhu.
Casswell, Miss E., C. M. S., Mienchow, Sze.
Castle, H., and wife, C. M. S., Chuki.
Castleton, A. G., and wife, E. B. M., Peicheng, Putai City, via Tsingtau.
Caswell, S. G., C. H. M., Changteh, Hunan.
Cecil-Smith, G., and wife, C. I. M., Kweiyang, Kweichow, via Chungking.
Chalfant, F. H., and wife, A. P. M., Weihsien, via Tsingtau.
Chalfant, W. P., and wife, A. P. M., Tsingchowfu, via Chinkiang.
Chalmers, R., M.D., Ch.B., E. P. M., Swabue, via Hongkong.
Chambers, J. W., B.S., Y. M. C. A., Peking.
Chambers, R. E., D.D., and wife, S. B. C., Canton.
Champness, C. S., and wife, W. M. S., Yiyang, Hunan.

Chandler, H. E., and wife, A. P. M., Weihsien, via Tsingtau.
Chandler, R. E., and wife, A. B. C. F. M., Tientsin.
Chaney, Miss G., A. B. C. F. M., Fenchow, Sha.
Chapin, Miss A. G., A. B. C. F. M., Paotingfu, via Tientsin, Chi.
Chapman, T. W., M.Sc., and wife, U. M. C. M., Wenchow.
Chapman, W. C., and wife, A. P. M., Taoyuan, Hunan.
Charles, M. R., M.D., and wife, M. E. M., Nanchang.
Charles, Miss A., C. M. A., Kweilin, via Wuchow.
Charter, G. A., L.R.C.P. & S., and wife, E. B. M., Sianfu, Shensi.
Cherney, J. A., and wife, A. B. F. M. S., Suifu, via Chungking.
Cheshire, Miss A. W., A. C. M., Wusih.
Child, F., and wife, C. M. S., Siangtan, Hunan.
Chittenden, Miss C. E., A. B. C. F. M., Inghok, via Foochow.
Chout, Miss A., Ind., Hallong Osso, Mongolia.
Chrishoffersen, Miss L., P. M., Chengtingfu, Chi.
Christensen, C., and wife, D. L. M., Port Arthur.
Christensen, C. A. L. B., Unc., Tschiawop'u, via Tangshan.
Christensen, J. A., and wife, N. C. M., Sianfu, She., via Hankow.
Christensen, Miss M., D. L. M., Fenghwangcheng, Manchuria.
Christian, L. J., A. B. C. F. M., Foochow.
Christie, D., F.R.C.P., L.R.C.S., C.M.G., and wife, U. F. C. S., Monkden.
Christie, W., and wife, C. M. A., Chone Amdo (Thibetan).
Christopherson, F. A., and wife, C. M. A., Loh Ting, via Canton.
Church, Miss, C. E. Z., Kutien, via Foochow.
Churcher, Miss E. J., C. I. M., Kwangyuan, via Ichang and Wanhsien.
Churchill, A. W., M.B., and wife, C. M. S., Kienningfu, via Foochow.
Churchill, Miss E. A., A. P. M., Canton.
Claiborne, Miss E., M. E. So., Shanghai.
Clark, H. M., B.A., C. P. M., Taokou, Ho.
Clark, I. B., and wife, A. B. F. M. S., Suifu, via Chungking.
Clark, W. T., M.D., and wife, C. I. M., Talifu, via Mengtze.
Clark, Miss A., L. M. S., Shanghai.
Clark, Miss A. M., A. C. M., Hankow.
Clark, Miss E. J., C. M. S., Ningpo.
Clark, Miss M. M., C. M. S., Ningpo.
Clark, Miss N. J., F. C. M., Chuchow, An., via Nanking.
Clarke, E. E., and wife, Unc., Shankaohsien, via Kiukiang.
Clarke, G. W., and wife, C. I. M., Tientsin.
Clarke, S. R., and wife, C. I. M., Kweiyang, via Chungking.
Clarke, Miss I., C. M. S., Shaohingfu.
Clarke, Miss J. C., C. M. S., Ningdaik, via Foochow.
Clarke, Miss L., C. I. M., Kweichowfu, Sze., via Ichang.
Clarke, Miss M. E., C. M. S., Funingfu, Foochow.
Classon, J. L., S. Holiness, Hunyuan, Sha., via Peking.

Clausen, H., Kieler C. M., Pakhoi.
Claxton, A. E., and wife, L. M. S., Hankow.
Clayson, W. W., B.A., and wife, L. M. S., Canton.
Clayton, G. A., and wife, W. M. S., Hankow.
Clayton, Miss M. C., C. I. M., Yangchow, via Chinkiang.
Clazie, Miss M., C. P. M., Tamsui, Formosa.
Clements, A. J., C. I. M., Tatsienlu, Sze., via Chungking.
Clements, H., C. M. S., Shaohingfu.
Clift, H. L., M.D., Emmanuel Medical Mission, Nanning.
Cline, J. W., D.D., and wife, M. E. So., Shanghai.
Clinton, E. J., Evan. Prayer and Miss. Union, Shiuhing, S. China.
Clinton, Mrs. T. A. P., C. I. M, Chefoo, Sung.
Clough, Miss E. S., C. I. M., Yangchow, Ku., via Chinkiang.
Coates, C. H., and wife, C. I. M., Weikiu, Sze., via Wanhsien and Chengtu.
Cochran, J. B., and wife, A. P. M., Hwaiyuan, An., via Nanking.
Cochran, S., M.D., and wife, A. P. M., Hwaiyuan, An.
Cochrane, T., M.B., C.M., and wife, L. M. S., Peking.
Codrington, Miss, C. E. Z., Kutien, via Foochow.
Cody, Miss Jennie L., A. B. F. M. S., Hanyang.
Cogdal, Miss M. E., A. P. M., South Gate, Shanghai.
Cole, A. F., M.R.C.S., L.R.C.P., and wife, C. M. S., Ningpo.
Cole, G. H., M.E., and wife, Y. M. C. A, Taiyuenfu.
Cole, J. G., S. C., Tamingfu, via Tientsin.
Cole, W. B., and wife, M. E. M., Hinghwafu, via Foochow.
Cole, Miss F., C. I. M., Yangchow, Ku., via Chinkiang.
Coleman, Miss, C. M. S., Kieniang, via Foochow.
Coleman, Miss I. M., C. I. M., Yanghsien, She., via Hankow.
Coleston, Miss, C. E. Z., Nangwa, via Foochow.
Collan, S., and wife, Finn. M. S., Yuingtung, via Shashi.
Collier, Miss C., M. E. M., Chengtu.
Collins, A. S., B.A., Canton Christian College, Canton.
Collins, S. B., B.A., Y. M. C. A., Peking.
Collins, Miss F. L., C. I. M., Kinki, Ki., via Kiukiang.
Comerford, W. E., E. B. M., Suiteichow, She.
Connell, Miss H., C. P. M., Tamsui, Formosa.
Conway, H. S., and wife, C. I. M., Shekichen, Ho., via Hankow.
Cook, T., C. I. M., Luchow, Sze.
Cooke, Miss K. E., C. I. M., Iyang, Ki., via Kiukiang.
Coole, T. H., M.D., and wife, M. E. M., Kucheng, via Foochow.
Cooper, A. S., B.A., A. C. M. Ichang.
Cooper, E. C., and wife, W. M. S., Changsha, Hunan.
Cooper, E. J., and wife, C. I. M., Hungtung, Sha., via Peking.
Cooper, F. C., and wife, A. C. M. Shanghai.
Cooper, Mrs. W., C. I. M. (in England).
Cooper, Miss A. B., C. E. Z., Lo-nguong, via Foochow.
Cooper, Miss E. B., M.D., A. P. M., Tsingtau.

Cooper, Miss F., L. S. A., C. E. Z., Lo-nguong, via Foochow.
Copp, A., and wife, B. F. B. S., Chefoo.
Coppock, Miss G., Y. W. C. A., Shanghai.
Corbett, C. H., and wife, A. P. M., Tungchow, Chi.
Corbett, H., D.D., and wife, A. P. M., Chefoo.
Corbett, Miss M. N., A. B. C. F. M., Peking.
Corbin, Paul H., and wife. A. B. C. F. M., Fenshow, Shansi.
Cormack, J. G., L.R.C.S. and P., Ed., and wife, L. M. S., Peking.
Cormack, Miss I., C. I. M., Loping, Ki., via Kiukiang.
Cornaby, W. A., and wife, C. L. S., Shanghai.
Cornford, C. E., Ind., Hangchow.
Corriher, Miss E., A. P. M. So., Kashing.
Cory, A. E., and wife, F. C. M., Nanking.
Cotterell, R. F., and wife, Seventh D. A., Changsha, Hunan.
Couche, Miss E., C. M. S., Yungchowfu, Hunan.
Coultas, G. W., and wife, C. M. S., Hangchow.
Coulthard, J. J., and wife, C. I. M., Chefoo, Sung.
Cousens, H. S., B.A.. C. E. M. Weihsien, via Tsingtau.
Cousins, C. D., and wife, L. M. S., Poklo, via Canton.
Cousland, P. B., M.B., C.M., and wife, E. P. M., Shanghai.
Covert, Miss M. C., A. B. F. M. S., Ningpo.
Cowan, Miss A. M., M.B., C.H.B., U. F. C. S., Ashiho, via Newchwang.
Cowen, J. L., and wife, Meth. Pub. House in China, Shanghai.
Cowles, R. T., China Baptist Pub. S., Canton.
Cowling, E., B.D., W. M. S., Paoking, Hunan.
Cox, G. A., L.R.C.P. & S., Ed., and wife, C. I. M., Chinkiang.
Cox, J. R., M.D., and wife, C. M. M., Jenshow, via Chungking.
Coxon, Miss, L. M. S., Hengchowfu, Hunan.
Crabb, E., and wife, A. P. M., Hengchow, Hunan.
Craig, Miss, B.A., C. M. S., Funingfu, via Foochow.
Craig, Miss I. A., C. I. M., Chefoo.
Crandall, Miss Grace I., M.D., Seventh D. B., Shanghai.
Crane, Miss E. M., M. E. M., Wuhu.
Crawford, A. R., M.A., and wife, I. P. M., Chinchow, via Newchwang.
Crawford, O. C., and wife, A. P. M., Soochow.
Crawford, W. M.D., C.M., and wife, C. M. M., Chungchow, Sze.
Crawford, W. M., and wife, M. E. M., Chungking.
Crawford, Miss L., Unc., Fungsinhsien, via Kiukiang.
Crawford, Miss L. J., A. B. F. M. S., Hanyang.
Crawford. Miss, M. B., B. Ch. W. M. S., Wuchang.
Cream, Miss S. A., C. I. M., Yencheng, Ho., via Hankow.
Cree, Miss C., C. M. S., Hongkong.
Creighton, J. W., and wife, A. P. M., Yuengkong.
Crenshaw, J. C., and wife, A. P. So., Chinkiang.
Cressey, E. H., B.A., B.D., and wife, A. B. F. M. S., Hanyang.
Cressey, Miss M., A. B. F. M. S., Ningpo.

Crocker, J. H., and wife, Y. M. C. A., Shanghai.
Crocker, W. E., and wife, S. B. C., Chinkiang.
Crofoot, J. W., M.A., and wife, Seventh D. B., Shanghai.
Crofts, D. W., B.A., B.D., B.Sc., C. I. M., Chenyuan, Kwei., via Yochow.
Crooks, Miss E., M.B., C.M., I. P. M., Kirin, via Newchwang.
Crooks, Miss G., M. E. M., Chinkiang.
Crooks, Miss S. E., I. P. M., Kirin.
Crossette, Mrs. M. M., A. P. M., Weihsien, via Tsingtau.
Crouse, F. C., and wife, A. B. S., Kiukiang.
Crowl, Miss A. L., A. B. F. M. S., Hanyang.
Cruickshanks, Miss M. S., C. I. M., Kweiki, Ki., via Kiukiang.
Crumpe, Miss, Ind., Foochow.
Crutcher, A. T., and wife, C. M. M., Chengtu.
Crystall, Miss E. J., C. I. M., Sisiang, She., via Hankow and Sianfu.
Cu, Miss L. B., M.D., M. E. M., Hokchiang, via Foochow.
Cuff, A., and wife, Unc., Juichowfu, via Kiukiang.
Culverwell, Miss E., C. I. M., Yingshan, Sze., via Ichang and Wanhsien.
Culverwell, Miss F. H., C. I. M., Nanpu, via Ichang and Wanhsien.
Cumber, Miss Mira L., F. F. M., Chungking.
Cundall, E., L. R.C.S. & P., W. M. S., Anlu, via Hankow.
Cunningham, A. M., and wife, A. P. M., Paotingfu.
Cunningham, J. D., C. I. M., Chengtu, Sze., via Chungking.
Cunningham, J. R., and wife, C. M. A., Kweilin, via Wuchow.
Cunningham, R., C. I. M., Tatsienlu, Sze, via Chungking.
Cunningham, W. R., M.D., A. P. M. Yihsien, via Chinkiang.
Cunningham, Miss F., M. B., C. E. M. Pingyin, Shantung.
Curnow, J. O., and wife, M. E. M. Suining, Sze.
Curtis, H. H., and wife, C. I. M., Kiangtsin, via Chungking.
Curtis, J., B.D., C. M. S., Funingfu, via Foochow.
Cushman, Miss C. M., M. E. M., Tientsin.
Czach, Miss A. Liebenzell Mission, Wuchang, Hun., via Yochow.
Czerwinski, C., and wife, Liebenzell Mission, Yuanchow, Hunan.

Daehlen, I., and wife, A. L. M., Sinyangchow, Honan.
Dahlberg, Miss H. A., S. C. A., Saratsi, Sha., via Peking.
Dale, Miss E. P., F. C. M., Wuhu.
Dalland, O., and wife. Nor. M. S., Iyang, via Changsha.
Danford, Miss T., C. H. M., Changteh, Hunan.
Daniel, J. C., S. B. C., Hwanghsien, via Chefoo.
Dannenberg, D. E., and wife, F. C. M., Nanking.
Darling, Miss A. R., C. I. M., Shanghai.
Darlington, T., and wife, C. I. M., Wanhsien, via Ichang.
Darley, Miss C. E. Z., Kienning, via Foochow.
Darroch, J., Litt. D., and wife, Religious Tract Soc., Shanghai.
Darroch, Miss, M., C. I. M., Tungsiang Ki., via Kiukiang.

Davenport, C. J., F.R.C.S., and wife, L. M. S., Shanghai.
Davenport, E. C., M.D., South China Med. College, Canton.
Davey, Miss G. C., C. I. M., Shekichen, Ho., via Hankow.
Davidson, A., and wife, F. F. M., Chungking.
Davidson, A. W., and wife, F. F. M., Chungking.
Davidson, D. C., M.A., and wife, U. F. C. S., Hulan, via Newchwang.
Davidson, R. J., and wife, F. F. M., Chengtu.
Davidson, W. H., M.R.C.S., L.R.C.P. (Lond.) and wife, F. F. M. Chungking.
Davidson, Miss C. I., M.A., U. F. C. S., Ashiho, via Newchwang.
Davidson, Miss M. S., U. F. C. S., Moukden.
Davies, C. F., and wife, C. I. M., Tuhshan, Kwei., via Yochow.
Davies, H., M.A., P. C. N. Z., Canton.
Davies, J. P., and wife, A. B. F. M. S., Kiating, via Chungking.
Davies, Miss H., C. I. M., Sintientsi (Paoning), via Ichang.
Davies, Miss H., L. M. S., Hongkong.
Davis, C. F. E., and wife, C. I. M., Chuhsien, Sze., via Ichang.
Davis, D. H., D.D., and wife, Seventh D. B., Shanghai.
Davis, F. W., and wife, C. M. A., Lungchow, via Haifong.
Davis, G. L., A.B. and wife, M. E. M., Taianfu, Shantung.
Davis, G. R., and wife, M. E. M., Tientsin.
Davis, H. E., and wife, Seventh D. B., Shanghai.
Davis, J. W., D.D., LL.D., A. P. M. So., Soochow.
Davis, L., P.M., Hongkong.
Davis, Lowry, and wife, A. P. So., Kashing.
Davis, W. W. and wife M. E. M., Peking.
Davis, W. G., C. M. A., Wuchang.
Davis, Miss A. A., C. I. M., Yangkow, Ki., via Hangchow.
Davis, Miss E., A. B. C. F. M., Tientsin.
Davis, Miss S. J., A. B. C. F. M., Canton.
Dawes, J. V., and wife, S. B. C., Laichowfu.
Dawson, W. F., and wife, L. M. S., Peking.
Dawson, Miss A. B., Unc., Nanchang, via Kiukiang.
Day, D. J. S., and wife, R. C. in A., Tongan.
Day, L. J., and wife, B. F. B. S., Shanghai.
Day, Miss G., M. E. M., Chengtu.
De Greeuw, Miss H. J. A., C. I. M., Anjen, Ki., via Kiukiang.
De Haan, A. B., and wife, A. B. C. F. M., Pang Kiachwang, via Tientsin.
De Pree, H. P., B.D., and wife, R. C. in A., Chiangchiu, via Amoy.
Dean, Miss J., A. R. P. M., Takhing, via Canton.
Deane, F. S., and wife, B. F. B. S., Hankow.
Deane, Miss A. M., F. F. M., Chungking.
Deane, Miss A. M., P.M. Hongkong.
Deck, Miss P. M., C. I. M., Kuwo, Sha., via Peking.
Deis, F. G., and wife, A. C. M., Hankow.
Deming, J. H. D., and wife, A. B. F. M. S., Hanyang via Hankow.

Dempsey, P. T., and wife, W. M. S., Tayeh, via Hankow.
Denham, G. T., C. I. M., Suitingfu, via Ichang and Wanhsien.
Denham, J. E., and wife, C. M. S., Hangchow.
Denham, Miss, W. M. S., Yungchowfu, Hunan.
Denney, F., and wife, P.M., Hongkong.
Denninghoff, Miss C. C. J., Liebenzell Mission, Yuanchow, Hun.
Derr, C. H., and wife, A. P. M., Chenchow, Hunan.
Devoe, Miss E., M. E. M., Lekdu.
Devol, G. F., M.D., and wife, A. F. M., Luho, via Nanking.
Dewstoe, E., and wife, W. M. S., Canton.
Dickie, Miss E., A. P. M., Ningpo.
Dickie, F., C. I. M., Kiuhwafu, Che., via Hangchow.
Dickson, Miss A. I., B.A., C. P. M., Kongmoon, via Hongkong.
Diehl, F., and wife, Rhen, M. S., Taiping, via Hongkong.
Diehl, Miss E. M., A. B. C. F. M., Foochow.
Dieterle, Miss E., Door of Hope, Shanghai.
Dietrich, G., B. M., Nyenhangli, via Swatow.
Dildine, H. G., A.B., and wife, M. E. M., Yungchun, via Foochow.
Dilley, F. E., M.D., and wife, A. P. M., Peking.
Dingle, E. J., Central China R. T. S., Hankow.
Dinneen, Miss, B.A., C. E. Z., Foochow.
Dives, Miss E., C. I. M., Kaifeng, Ho., via Hankow.
Dixon, D. W., and wife, P. M., Shuihing, via Canton.
Dobson, R. J., A.M., M. E. M., Peking.
Dobson, W. H., M.D., and wife, A. P. M., Yeungkong.
Dodd, A. B., and wife, A. P. M., Tsinan, via Tsingtan.
Dodds, Miss A., A. P. M., Chefoo.
Dodson, Miss S. L., A. C. M., Shanghai.
Doherty, Mrs. W. J., C. I. M., Sinchanghsien Che., via Ningpo.
Doig, Mrs., Amer. Ref. M., Takhing, via Canton.
Domay, G., and wife, C. I. M., Linkiang, via Kiukiang.
Doring, H., and wife, B. F. B. S., Tientsin.
Dornblaser, Miss I. L., A. B. C. F. M., Diongloh, via Foochow.
Dougherty, Miss M. E., A. P. So., Chinkiang.
Dorst, Miss E., Liebenzell, M. Yangchow, via Chinkiang.
Doty, E. J., and wife, U. Br. in C., Canton.
Douglas, G., M.A., and wife, U. F. C. S., Liaoyang, via Newchwang.
Douglass, C. W., and wife, A. P. M., Shanghai.
Doust, Miss A., Door of Hope, Shanghai.
Dow, Miss J. I., M.B., C. P. M., Changteho, Ho.
Dow, Miss Nellie E., A. A. C., Nanking.
Dowling, P. H., Y. M. C. A., Taihoku, Formosa.
Dowling, Miss M. A., A. B. F. M. S., Shaohingfu.
Downing, Miss M., C. I. M., Yunnanfu Yun.
Dratlin, G. F., C. I. M., Nanchowting, Hun., via Yochow.
Drake, Miss E., C. I. M., Tachu, Sze., via Ichang and Wanhsien.
Drake, Miss N., M. E. So., Soochow.

Drane, Miss L. A., C. M. A., Nanlinghsien, via Wuhu.
Dresser, Miss E. E., A. P. M., Nanking.
Dreyer, F. C. H., and wife, C. I. M., Hungtung, Sha., via Peking.
Dring, Miss G., C. I. M., Anjen, Ki., via Kiukiang.
Drummond, W. J., and wife, A. P. M., Nanking.
Drury, C. D., B.A., C. M. S , Shaohing.
Drury, Miss M., U. Br. in C., Canton.
Drysdale, I. F., and wife, B. F. B S., Tientsin.
Du Bose, Mrs. H. C., A. P. M. So., Soochow.
Du Bose, P. C., and wife, A. P. M. So., Soochow.
Dubs, C. N., and wife, U. E. C. M., Changsha, via Hankow.
Duffy, A., and wife, C. I. M., Takutang, via Kiukiang.
Duffus, Miss M., E. P. M., Wukingfu, via Swatow.
Dukesherer, Miss A. C., C. I. M., Yangchow, via Chinkiang.
Duncan, K., Canton Christian College, Canton.
Duncan, Miss A. N., E. P. M., Changchowfu, via Amoy.
Duncan, Miss H. M., C. I. M., Wanan, Ki., via Kiukiang.
Duncan, Miss M. B., A. P. M., Ningpo.
Duncanson, R., B.A., and wife, C. P. M., Kongmoon, via Hongkong.
Dunk, Miss G. E., C. M. S., Hokshan, via Canton.
Dunlap, I., and wife, U. E. C. M., Changsha, Hunan.
Dunlap, R. W., M.D., A. P. M., Tengchowfu, via Chefoo.
Dunphy, Miss H., Unc., Nanchang, via Kiukiang.
Durham, Miss L., A. P. M., Canton.
Duryee, Miss L. N., R. C. in A., Amoy.
Duthie, J., and wife, Unc., Pakou, via T'angshan.
Dye, D., A. B. F. M. S., Chengtu.
Dyer, Miss C. P., M. E. M., Changli, via Tientsin.
Dyer, Mrs. L., Ind., Shanghai.
Dyer, Miss M. E., C. M. A., Kweilin, via Wuchow.
Dymond, F. J., and wife, U. M. C. M., Chaotung, Yun.

Eadie, G., B.A., and wife, C. P. M., Changteho, Ho.
Eagger, E., and wife, Unc., Pakow, via Tongshan.
Eames, C. M., A. P. M., Tsiningchow, via Chinkiang.
Eames, Miss S. F., A. P. M., Tsingchowfu.
Earle, J. R., B.A., and wife, C. M. M., Jenshow.
Eastman, V. P., and wife, A. B. C. F. M., Linching, via Tehchow.
Easton, G. F., and wife, C. I. M., Hanchungfu, Shc., via Hankow and Sianfu.
Ebeling, W. H. C., and wife, A. B. C. F. M., Tungchow, Chi.
Eckart, K., Ber. M., Fumiu, via Canton.
Eckerson, F., M.A., R. C. in A., Tongan, via Amoy.
Edenblom, J. N., S. C. A., Suanhwafu, Chi., via Peking.
Edgar, J. H., and wife, C. I. M., Batang, Sze., via Chungking.
Eddon, W., and wife, U. M. C. M., Yungpingfu.
Edlund, Miss E., S. C. A. Yangchow, via Chinkiang.

Edmonds, Miss A. M., M.D., M. E. M., Chungking.
Edmunds, A. W., B.A., B.A.I., E. P. M., Swatow.
Edmunds, C. K., Ph.D., and wife, Canton Christian College, Canton.
Edvards, G., Sw. M. in C., (in America).
Edwards, D. W., M.A., Y. M. C. A., Peking.
Edwards, R. F., and wife, A. P. M., Limchowfu.
Edwards, E. H., M.B.C.M., and wife, E. B. M., Taiyuenfu, Shansi.
Edwards, Miss A. S., C. M. S., Chungpa, Sze.
Edwards, Miss F. M., C. E. M., Peking.
Edwards, Miss M. A., C. I. M., Sisiang, She., via Hankow and Sianfu.
Edwards, Miss M. W., A. Free M. M., Yungtsihsien, Honan.
Edwins, A. W., and wife, Aug., Hsuchow, Honan.
Ehn, Mrs. P. E., S. C. A., Kweihwating, via Taiyuenfu.
Ehrstrom, Miss A. E., Fin. F. C. M., Yungsin, Ki., via Kiukiang and Kianfu.
Eich, G., M.D., and wife, Rhen. M. S., Tungkun, via Canton.
Eichenberger, Miss E., M. E. M., Foochow.
Eikrem, P. S., and wife, Nor. L. M., Tengchow, Honan.
Ekeland, T. L., and wife, A. L. M., Chenyang, Honan.
Ekvall, D. P., and wife, C. M. A., Titaochow, Kansuh.
Ekvall, M. E., and wife, C. M. A., Minchow, Kansuh.
Elderkin, Miss E., B.A., C. M. M., Jenshow.
Eldridge, Miss A. E., C. I. M., Chefoo.
Elgie, Miss H., A. B. F. M. S., Ningpo.
Ellerbek, A., M.D., D. L. M., Antung, via Newchwang.
Ellington, Miss M. L., A. P. M., Changteh, Hunan.
Elliott, C. C., M.D., and wife, C. I. M., Paoning, Sze., via Ichang and Wanhsien.
Elliott, T. M., and wife, B.Sc., Y. M. C. A., Hongkong.
Elliott, W. S., and wife, A. B. S., Changsha, Hunan.
Ellis, E. W., and wife, A. B. C. F. M., Linching, via Techou.
Ellis, Miss E. R., E. B. M., Taiyuanfu.
Ellis, Miss M. A., A. B. C. F. M., Linching, via Techou.
Ellison, E. J., B.Sc., E. B. M., Sianfu, Shensi.
Ellison, R., and wife, W. M. S., Fatshan, via Canton.
Ellmers, Miss I. M. A., C. I. M., Antung, Ku., via Chinkiang.
Elsenhans, Miss A., B. M., Chongtsun, via Swatow, Hsingning and Kilang.
Elson, A. E., B.A., B.D., and wife, C. M. M., Jenshow, Sze.
Elterich, W. O., and wife, A. P. M., Chefoo.
Eltham, Miss G., C. I. M., Liangchowfu, Kan., via Hankow and Sianfu.
Elwin, Miss R., A. C. M., Shanghai.
Embery, W. J., and wife, C. I. M., Talifu, Yun.
Emslie, W., and wife, C. I. M., Chuchowfu, Che., via Ningpo.
Endemann, G., and wife, Ber. M. S., Shak Kok, Fayen, via Canton.
Endicott, J., B.A., D.D., and wife, C. M. M., Chengtu.

Eng, Miss H. K., M.D., M. E. M., Foochow.
Engdahl, K. W., and wife, S. M. S., Ichang.
Engesland, Miss A., Nor, L. M., Laohokow, Hupeh.
England, K., Nor. Luth Miss., Kunchow, Hupeh.
Englund, W., and wife, S. C. A., Lantien, via Hankow.
Entwistle, W. E., and wife, C. I. M., Liuanchow, via Wuhu.
Ericsson, A. A., and wife, Sw. M. in China, Ishih, Sha., via Hankow and Honanfu.
Ericsson, Miss M., S. A. C. F., Canton.
Eriksen, Miss M. G., Yangchow, via Chinkiang.
Eriksson, Miss A., Sw. M. in China, Hangchenghsien, via Hankow.
Espeegren, O., and wife, Nor. L. M., Nanyangfu, Honan.
Espeland, Miss, Nor. L. M., Nanyangfu, Ho.
Espey, J. M., and wife, A. P. M., Shanghai.
Estabrook, Miss A. L., C. M. M., Chengtu.
Estes, W. A., and wife, M. E. So., Huchowfu.
Etchells, Miss E., Grace M., Tangsi, via Shanghai.
Eubank, M. D., M.D., and wife, A. B. F. M. S., Huchowfu.
Evans, A., U. M. C. M., Tungchwan, Yun.
Evans, A. E., and wife, C. I. M., Shunking, via Ichang and Wanhsien.
Evans, E., and wife, Ind., Shanghai.
Evans, G. J., M.R.C.S., L.R.C.P., C. M. S., Hangchow.
Evans, I. H., Sev. D. A., Shanghai.
Evans, P. D., M.A., E. B. M., Taiyuanfu.
Evans, P. S., Jr., M.D., and wife, S. B. C., Yangchow, via Chinkiang.
Ewald, Miss K., S. C., Tamingfu.
Ewan, R. B., M.D., and wife, C. M. M., Chengtu.
Ewens, Miss M. B., C. I. M., Chefoo. Sung.
Ewing, C. E., and wife, A. B. C. F. M., Tientsin.
Ewing, Miss J., E. P. M., Yungchun, via Amoy.
Ewing, Miss M., E. P. M., Yungchun, via Amoy.
Ewins, Miss, B.A., W. M. S., Wuchang,
Eyestone, J. B., A.B., and wife, M. E. M., via Mintsinghsien., Foochow.
Eyl. Dr., All. Er. P. M., Tsingtau.
Eyre, Miss, C. M. S., Hongkong.

Faers, A. H., and wife, C. I. M.. Chefoo.
Fagerholm, A. L., and wife, S. M. S., Wuchang, via Hankow.
Fagg, Miss, C. E. Z., Kucheng.
Fahmy, A., M.B., C.M., and wife, I. M. S., Changchowfu, via Amoy.
Fairburn, H. J., and wife, M. B., Ch. B., E. B. M., Taiyuenfu.
Fairclough, C., and wife C. I. M., Yenchow, Che., via Hangchow.
Fairfield, W. C., and wife, A. B. C. F. M., Taikuhsien.
Faithfull-Davies, Miss, C. E. Z., Foochow.
Falls, J., and wife, C. I. M., Kihsien, Sha., via Peking.
Faris, P. P., and wife, A. P. M., Ichowfu, via Chinkiang.

Faris, Miss M., A. P. M., Yihsien, via Chinkiang.
Farmer, W. A., B.Ph., and wife, C. M. A., Lauchow, via Wuchow.
Farnham, J. M. W., D.D., and wife, A. P. M., Shanghai.
Fauske, H., Ph.D., and wife, L. Br. M., Tsaoyang, via Hankow.
Favors, Miss A., F. C. M. Luchowfu, via Wuhu.
Featherstone, Miss C., N.W. Kiangsi M., Wucheng, Ki., via Kiukiang.
Fearn, J. B., M.D., and wife, M. E. So., Shanghai.
Fearon, Miss M. E., C. I. M., Pachow, Sze., via Ichang and Wanhsien.
Fearon, Miss, C. E. Z., Foochow.
Fearon, Miss J., A.B., M. E. M., Peking.
Feiss, Miss C., Berlin M., Chihing via Canton.
Fell, J. W., A. C. M., Wuchang.
Felt, C. A., and wife, M. E. M., Peking.
Fenn, C. H., D.D., and wife, A. P. M., Peking.
Ferguson, D., M.A., and wife, E. P. M., Tainan, Formosa.
Ferguson, H. S., C. I. M., Yingchowfu, An., via Wuhu.
Ferguson, J. Y., M.D., C.M., and wife, C. P. M., Tamsui, Formosa.
Ferguson, W. D., M.D., and wife, C. M. M., Luchow, via Chungking.
Ferguson, Miss A., C. I. M., Taichowfu, Che., via Ningpo.
Ferguson, Miss M. R., C. M., Ningpo.
Fergusson, W. N., and wife, B. F. B. S., Chengtu, via Chungking.
Fernstrom, K. A., and wife, Sw. M. S., Ichang.
Fetzer, Miss B. A., A. B. F. M. S., Huchowfu.
Fetzer, Miss L. A., Liebenzell Mission, Hengchowfu, via Yochow.
Fiddler, J. S., and wife, C. I. M., Xingsiafu, Kan., via Hankow and Sianfu.
Field, F. E., A. P. M., Tsiningchow, via Chinkiang.
Fielden, Miss H. F., A. B. F. M. S., Swatow.
Findlay, J. W., M.A., U. F. C. S., Liaoyang.
Finn, Miss E. N., Ind., Shanghai.
Fish, E. S., M.D., C. I. M., Anking, An.
Fishe, C. T., and wife, C. I. M., Wuhu.
Fishe, Miss E. A., C. I. M., Chefoo, Sung.
Fishe, Miss M. H., C. I. M., Hokow, Ki., via Kiukiang.
Fisher, A. J., and wife, A. P. M., Canton.
Fisk, G., B.D., and wife, E. B. M., Tsingchowfu.
Fitch, G. F., D.D., and wife, A. P. M., Shanghai.
Fitch, George A., B.A., B.D., and wife, Y. M. C. A., Shanghai.
Fitch, J. A., and wife, A. P. M., Weihsien, via Tsingtau.
Fitch, R. F., and wife, A. P. M., Hangchow.
Fitch, Miss A., Y. W. C. A., Shanghai.
Fittemore, Miss L. H., A. Free M. M. in China, Yungtsihsien, Honan.

Fleischer, A., B.Sc., M.A., B.D., and wife, Nor. M. S., Iyang, via Changsha.
Fleischmann, C. A., C. I. M., Yunnanfu, Yun.
Fleisje, L., Nor. L. M., Chenping Ho.
Fleming, W. Ch. B., M.D., D.T.M., F.R.C.S.E., E. B. M., Tsingchowfu.
Fleming, Miss S. E., A. P. M. So., Soochow.
Fleming, Miss E. E., M.D., A. P. M., Ichowfu, via Chinkiang.
Fletcher, F. J., and wife, A. Free M. in China, Tsingkiangpu, via Chinkiang.
Fletcher, Miss H. S., C. M. S., Hongkong.
Foggitt, Miss E., B.A., L. M. S., Shanghai.
Folke, E., and wife, Sw. M. in China, Yuncheng, via Taiyuanfu (in Europe).
Folkins, Miss S., B.A., C. M. M., Chengtu.
Ford, E. L., and wife, M. E. M., Foochow.
Ford, H. T., and wife, C. I. M., Taikang, Ho., via Hankow.
Ford, Miss A., L. M. S., Shanghai.
Ford, Miss R. M., C. I. M., Lanchi, Che., via Hangchow.
Fordham, Miss G., Ind., Hallong Osso, Mongolia.
Forge, Miss F. A., C. M. S., Hinghwafu, via Foochow.
Forge, Miss, C. M. S., Hinghwafu, via Foochow.
Forrler, Miss E., Ger. C. A. M. Chuchow, Che., via Wenchow.
Forssberg, Miss A. O., Sw. M. in China, Ishih, via Taiyuanfu.
Forsyth, R. C. E., and wife, E. B. M., Chowtsun, via Tsingtau.
Foster, A., B.A., and wife, L. M. S., Wuchang, via Hankow.
Foster, C. L., A. B. F. M. S., Suifu.
Foster, J. M., D.D., A. B. F. M. S., Swatow.
Foster, Miss T., M. E. So., Soochow.
Foucar, H. E., and wife, C. I. M., Ningkwofu, An., via Wuhu.
Fouts, F., M.D., and wife, A. P. M., Ichowfu, via Chinkiang.
Fowle, Miss F. J., C. I. M., Suitingfu, via Ichang and Wanhsien.
Fowler, H., L.R.C.P. & S., and wife, L. M. S., Siaokan, via Hankow.
Fowles, E. R., and wife, E. B. M., Shouyang, Shansi.
Frame, M. S., A. B. C. F. M., Tungchow.
Frame, Miss M. A., A. P. M., Chefoo.
Franck, G. M., W. C. R. T. S., Chungking.
Franke, A. H., and wife, Liebenzell Mission, Wukang, via Yochow.
Franklin, Miss K. M., E. B. Z. M., Sianfu, Shensi.
Franz, Miss A. K. M., A. P. M., Yihsien, via Chinkiang.
Franzen, E., S. M. S., Kienli, via Hankow.
Fraser, A. L., and wife, A. B. F. M. S., Shaohingfu.
Fraser, J. O., B.Sc., C. I. M., Tengyueh, via Yunnanfu.
Fraser, M. D., C. I. M., Anking, An.
Fraser, Miss C. G., C. S. M., Ichang.
Frazey, Miss L., M. E. M., Kucheng, via Foochow.
Fredberg, G. S., S. Holiness, Hunyuan, via Peking.
Freden, S. M., and wife, S. M. S., Kingchow, Hupeh.

Fredrickson, Miss M., A. L. M., Juning, Honan.
Fredriksson, Miss N. L., S. Holiness, Tatungfu, Sha., via Peking.
Freeman, C. W., M.D., and wife, M. E. M., Chengtu.
Freidstrom, N. J., and wife, Scan. All. Mongol Mission, Paoteo, Wangjefu, via Peking.
French, Miss E., C. I. M., Huochow, via Peking.
French, Miss E. B., A. P. M. So., Hangchow.
French, Miss F. L., C. I. M., Hwochow, via Peking.
Frewer, Miss B. L., C. M. S. Chuki.
Friberg, Carl P., M.D., and wife, Aug., Honanfu.
Fritsch, Miss C., P. M. Hongkong.
Fritz, K., B. M., Lokong, via Swatow and Hsingning.
Froyland, Dr. T., Nor. Luth. M., Laohokow, Hupeh.
Fryer, G. B., A. P. M., Shanghai.
Fugl, Miss N., C. I. M., Taning, Sha., via Peking.
Fuller, Miss A., C. I. M., Chefoo, Sung.
Fullerton, Miss A. J., E. P. M., Tainan, Formosa.
Fullerton Miss C., A. C. M., Shanghai.
Fullerton, Miss E. C., M.D., A. C. M., Shanghai.
Fulton, A. A., D.D., and wife, A. P. M., Canton.
Fulton, T. C., M.A., and wife, I. P. M., Monkden.
Fulton, Miss M. H., M.D., A. P. M., Canton.
Funk, C. A., and wife, C. M. A., Hankow.
Funk, Miss G. A., A. B. C. F. M., Shaowu, via Foochow.
Funk, Miss M. A., C. M. A., Nanlinghsien, via Wuhu.
Furness, Miss, C. M. S., Ningpo.
Fuson, C. C., B.A., and wife, Canton Chr. College, Canton.

Gaff, C. A., and wife, W. M. S., Fatshan, via Canton.
Gage, B., B.A., and wife, Yale M., Changsha, Hunan.
Gage, Miss N. D., B.A., Yale M., Changsha, Hunan.
Gailey, R. R., M.A., and wife, Y. M. C. A., Peking.
Gaither, Mrs. J. A., M. E. So., Sungkiangfu.
Galbraith, Miss A. E., C. M. A., Titaochow, Kansuh.
Gale, F. C., and wife, M. E. M., Nanchang.
Gallop, Miss E. M., C. M. S., Mienchow, Sze.
Galloway, J. L., and wife, S. B. C., Macao.
Galloway, Miss H. R., M. E. M., Suining.
Galt, E. W., F.R.C.S., and wife, A. B. C. F. M., Paotingfu.
Galt, H. S., and wife, A. B. C. F. M., Tungchow, Chi.
Gamewell, F. D., Ph.D., LL.D., and wife, M. E. M., Peking.
Gardiner, J., and wife, C. I. M., Nanchowting, Hun., via Yochow.
Gardiner, Miss A., Broadcast P., Changsha.
Gardner, G. M., and wife, A. B. C. F. M., Foochow.
Gardner, Miss K. E., C. E. Z., Ciongbau, via Foochow.
Garland, Miss A., C. I. M., Tsinchow, Kan, via Hankow and Sianfu.
Garland, Miss S., C. I. M., Tsinchow, Kan, via Hankow and Sianfu.

Garner, Miss E., M.D., W. U. M., Shanghai.
Garnier, A. J., and wife, E. B. M., Taiyuanfu, Shansi.
Garretson, Miss E. M., A. B. C. F. M., Foochow.
Garrett, F., and wife, F. C. M., Nanking.
Garriock, Miss R. T., U. F. C. S., Moukden.
Garritt, J. C., D.D., and wife, A. P. M., Nanking.
Gasser, F., Ger. C. A. M., Ningtu, via Kinkiang and Kienchangfu.
Gaston, J. M., M.D., and wife, S. B. C., Laichow, via Chefoo.
Gates, Miss, Unc., Tuchiawop'u, via Tongshan.
Gauge, T. M., U. M. C. M., Wenchow.
Gauld, W., B.A., and wife, C. P. M., Tamsui, Formosa.
Gaunt, T., B.A., and wife, C. M. S., Taichowfu.
Gaussen, Miss, C. E. Z. M., Lo-nguong, via Foochow.
Gay, Miss F., C. E. M., Pingyin, via Chefoo.
Gay, Miss M. R., C. P. M., Hwaikingfu, Ho.
Geary, Miss E., C. M., Ningpo.
Gedye, E. F., M.A., and wife, W. M. S., Wuchang, via Hankow.
Gee, N. G., and wife, M. E. So., Soochow.
Geisler, A. B. Paul, Ind., Taian, Shantung.
Geldart, J. H., B.A., Y. M. C. A., Shanghai.
Geller, W. H., and wife, L. M. S., Siaokan, via Hankow.
Gelwicks, G. L., and wife, A. P. M., Hengchowfu, Hunan.
Genähr, I., and wife, Rhen. M. S., Hongkong.
Georg, H. L., and wife, Ger. C. A. M., Sungyang, Che., via Wenchow.
George, Miss E. C., C. M. S., Pakhoi.
Gibb, G. W., M.A., and wife, C. I. M. Hweichow, via Tatung.
Gibb, J. G., C.M., M.D., F. R. C. S., and wife, L. M. S., Peking.
Gibb, J. McG., A.B., and wife, M. E. M., Peking.
Gibbs, Miss R., C. E. M., Pingyin.
Gibson, J. C., M.A., D.D., and wife, E. P. M., Swatow.
Gibson, O. J., and wife, Sev. D. A., Chowkiakow.
Gibson, R. M., M.D., C.M., and wife, L. M. S., Hongkong.
Gibson, W. W., W. M. S., Linyang, Hunan.
Giebel, W. H., M.A., R. C. in A., Siokhe.
Giesel, R., and wife, Ber. M., Fuitschu, via Canton.
Giesewetter, W., and wife, Rhen. M. S., Waichow, via Canton.
Giess, H., and wife, B. M., Kayinchow, via Swatow.
Giffin, J. H., and wife, A. B. F. M. S., Kaying, via Swatow.
Giles, Miss, C. E. Z., Saiong, via Foochow.
Giles, Miss E. L., C. I. M., Kiehsin, Sha., via Peking.
Gill, J. M. B., A. C. M., Nanking.
Gillard, Miss M. E., C. M. S., Shaohingfu.
Gillespie, W. H., M.A., I. P. M., Kwangchengtze, via Newchwang.
Gillhespy, Miss E. C., E. P. M., Chaochowfoo, via Swatow.
Gilliam, Miss E., S. B. C., Shanghai.

Gillies, R., and wife, C. I. M., Hotsin, Sha., via Peking and Honanfu.
Gillis, W. E. and wife, Sev. D. A., Shanghai.
Gillison, T., M.B., C.M., and wife, L. M. S., Hankow.
Gillström, E., S. M. S., Kienli, via Hankow.
Gilman, A. A., B.A., A. C. M., Changsha.
Gilman, F. P., and wife, A. P. M., Kachek, via Hoihow, Hainan.
Gilman, Miss G., M. E. M., Peking.
Gilmer, W. T., and wife, C. I. M., Hiangcheng, Ho., via Hankow.
Gjelseth, A. B., S. C. A., Pinchow, Sze., via Hankow and Sianfu.
Glanville, S., and wife, C. I. M., Kweiyang, Kwei., via Chungking.
Glass, W. B., and wife, S. B. C., Hwanghsien, via Chefoo.
Glassburner, Miss M., A.B., M. E. M., Haitang, via Foochow.
Gleditsch, Miss B., Nor. M. S., Taohualuen, Iyang via Changsha.
Glenton, Miss M. V., M.D., A. C. M., Wuchang.
Gleysteen, W. H., and wife, A. P. M., Peking.
Gloss, Miss A. D., M.D., M. E. M., Peking.
Glover, R. H., M.D., and wife, C. M. A., Wuchang.
Glover, Miss E. E., M. E. M., Changli, via Tientsin.
Goddard, A., B.A., and wife, A. C. M., Shasi.
Goddard, F. W., M.D., A. B. F. M. S., Shaohingfu.
Goddard, J. R., D.D., A. B. F. M. S., Ningpo.
Goforth, J., and wife, C. P. M., Changte, Ho.
Gohl, E., and wife, B. M., Chonglok, via Swatow.
Gohn, Miss M., U. E. C. M., Changsha, Hunan.
Goldie, Miss E. S., C. M. S., Foochow.
Golisch, Miss A. L., M. E. M., Chengtu.
Gonder, R. K., and wife, C. I. M., Yoyang, Sha., via Peking.
Gooch, Miss, W. M. S., Hankow.
Goodall, T. W., and wife, C. I. M. (in Europe).
Goodchild, T., M.A., and wife, C. M. S., Henchow, Hunan.
Goodchild, Miss L., E. B. Z. M., Tsingchowfu, via Tsingtau.
Goodrich, C., D.D., and wife, A. B. C. F. M., Peking.
Goodwin, R. A., A. C. M., Kiukiang.
Goold, A., and wife, C. I. M. Hanchungfu, She., via Hankow and Sianfu.
Gordon, J. A., and wife, Unc., Tukiapu, via Kiukiang.
Gordon, K. M., Ind. Tientsin.
Gordon, R. J., M.A., M.B., C. M., and wife, I. P. M., Kwangchengtze, via Newchwang.
Gordon, Miss M. H., C. I. M., Yangchow via Chinkiang.
Gornitzka, R. T. W., Nor. M. in C., Yungningchow, Sha., via Peking.
Gormsen, Miss K., D. L. M., Antung, via Newchwang.
Goss, A. G., and wife, P. M., Hongkong.
Gossard, J. E., M.D., and wife, M. E. M., Yenpingfu, via Foochow.
Gothberg, N., S. C. A., Paot'oe, Kweihwating, via Peking.

Gotteberg. J. A. O., and wife, Nor. M. S., Changsha, Hunan.
Goudge, Miss E., C. M. S., Hangchow.
Gough, Miss H. A., C. I. M., Pachow, Sze., via Ichang and Wanhsien.
Gould, R. J., and wife, B. F. B. S., Hankow.
Gowans, Miss A. H., A. P. M., Paotingfu, via Tientsin.
Gowdy, J., and wife, M. E. M., Foochow.
Gowman, C. G., C. I. M., Anking, An.
Gracie, A., and wife, C. I. M., Yungkang, Che., via Hangchow.
Graeff, Miss. U. E. C. M., Changsha, via Yochow.
Grafton, T. B., and wife, A. P. M. So., Hsüchowfu, via Chinkiang.
Graham, A., C. H. M., Changteh, Hunan.
Graham, A., L.R.C.P., and wife. C. S. M., Ichang.
Graham, J., and wife, C. I. M., Yünnanfu, Yun.
Graham, J. R., and wife, A. P. M. So., Tsingkiangpu, via Chinkiang.
Graham, Miss, E.P.M., Changchowfu, via Amoy.
Graham, Miss A., C. M. S., Hangchow.
Graham, Miss, C. E. Z., Pingnan, via Foochow.
Graham, Miss M. F., U. F. C. S., Liaoyang, via Newchwang.
Grainger, A., and wife, C. I. M., Chengtu, Sze., via Chungking.
Gramatte, A., Berlin M., Fayen Luk Hang, via Canton.
Gramenz, Miss E. S. H., Liebenzell Mission, Paoking, via Yochow.
Grandin, Miss L., L. R. C. P. & S., U. M. C. M., Chaotung Yunnan.
Grant, J. B., and wife, L. M. S., Chichow, via Peking.
Grant, J. S., M.D., and wife, A. B. F. M. S., Ningpo.
Grant, W. H., B.A., and wife, C. P. M., Weihwei, Ho.
Grant, Miss M., M.D., A. B. F. M. S., Kaying, via Swatow.
Graves, F. R., D.D., and wife, A. C. M., Shanghai.
Graves, Miss L. J., A. C. M., Shanghai.
Graves, Miss E. W., A. C. M., Shanghai.
Gray, A. V., and wife, A. P. M., Nanking.
Graybill, H. B., M.A., and wife, Canton Chr. College, Canton.
Green, C. H. S., and wife, C. I. M., Hwailu, Chi., via Peking.
Green, Miss, C. M. S., Ningpo.
Green, Miss K. R., R. C. in A., Tongan via Amoy.
Green, Miss M. H., E. B. Z. M., Taiyuenfu, Shansi.
Greene, G. W., D.D., and wife, S. B. C., Canton.
Greening, A. E., and wife, E. B. M., Peichen, Putai, Shantung.
Greening, E. B., B.A., E. B. M., Tsingchowfu, Shantung.
Gregg, Miss J. G., C. I. M., Hwailu, Chi., via Peking.
Greig, A. L., and wife, L. M. S., Henchowfu, Hunan.
Greig, J. A., F.R.C.S., Ed., and wife. I. P. M., Kirin, via Newchwang.
Greiser, B., and wife, Ber. M., Yinfa, via Canton.
Greszat, G., Ber. M., Canton.
Gresham, Miss A., Unc., Weihaiwei.
Grier, M. B., and wife, A. P. M. So., Hsüchowfu, via Chinkiang.

Grierson, R., and wife, C. I. M., Pingyanghsien, via Wenchow.
Griesser, R. A., and wife, A. C. M., Soochow.
Griffin, Miss W. I., C. M. S., Hongkong.
Griffith, J., B.A., and wife, C. P. M., Changte, Ho.
Griffith, M. L., and wife, C. I. M., Shuntehfu, via Peking.
Griffith, Miss E. B., B.A., C. I. M., Antung, Ku., via Chinkiang.
Griffiths, Miss, C. E. Z., Lo-nguong, via Foochow.
Grills, Miss G. I., I. P. M., Fakumen, Manchuria.
Grills, Miss M.A., B.A., I. P. M., Kwangchengtze, via Newchwang.
Grimes, A. C., N. C. Tract Society, Tientsin.
Grindvik, Mr. and wife, A. L. M., Kioshan, Honan.
Groesbeck, A. F., and wife, A. B. F. M. S., Chaoyanghsien, via Swatow.
Groff, G. W., B. A., Canton Chr. College, Canton.
Grohmann, I., and wife, Kieler C. M., Linchow.
Groseth, Miss I. C., H. S. M., Sinyeh, Ho., via Hankow.
Groves, Miss E. R., C. M., Ningpo.
Grotefend, Miss M., Ber. Fo. Ho., Hongkong.
Gudal, J. M. O., and wife, A. L. M., Hankow.
Guex, Miss M., C. I. M. Changshan, Che., via Ningpo.
Gugel, C. and wife, Liebenzell Mission, Paoking, via Yochow.
Guinness, G. W., B.A., M.B., B.Ch., and wife, C. I. M., Kaifeng, via Hankow.
Gulbrandsen, P. and wife, P. Mission, Lungmen.
Guldbrandsen, Miss D., Nor. M. S., Taohualuen, Iyang, via Changsha.
Gumbrell, Miss E., A.P.M., Paotingfu, Chi.
Gustafson, Miss A., S. Holiness, Tatungfu, Sha., via Peking.
Gustafson, F. A., and wife, S. C. A., Chongsin, via Hankow and Sianfu.

Hacking, Miss C. M., C. I. M., Chenchowfu, Ho., via Hankow.
Hadden, R. P., B.A., M.B., B.Ch., W. M. S., Fatshan, via Canton.
Hadden, J., M.B., B.Ch., and wife, W. M. S., Yungchowfu, Hunan.
Hadden, Miss M., C. S. M., Ichang.
Haden, R. A., and wife, A. P. M. So., Soochow.
Hagelskaer, L., and wife, D. L. M., Kwantien, via Newchwang.
Hager, C. R., M.D., D.D., and wife, A. B. C. F. M., Hongkong.
Hagestande, Miss A., A. L. M., Sinyangchow, Honan.
Hagqvist, W., and wife, S. C. A., Chienchow, Sianfu, via Hankow.
Hagsten, Miss H. A., S. C. A., Lungchow, She., via Hankow.
Hahn, Miss Ruth, R. C. in U. S., Chenchow, Hunan.
Hahne, A., and wife, Sw. M. in China, Ishih, via Taiyuanfu.
Hail, W. J., B.A., Yale M., Changsha, Hunan.
Halfield, Miss L., M.D., M. E. M., Foochow.
Hall, F. J., M.D., and wife, A. P. M., Peking.
Hall, J. C., and wife, C. I. M., Lungchüan, Ki.

Hall, O. A. and wife, Sev. D. A., Chowkiakow, Honan.
Hall, R. S., B.S., and wife, Y. M. C. A., Tientsin.
Hall, Miss E. E., C. M. M., Junghsien, Sze.
Hall, Miss J. D., A. P. M. So., Tsingkiangpu.
Halldorf, Miss G., Sw. M. in C., Yangchow, via Chinkiang.
Hallin, E., S. Holiness, Tienchen, Sha., via Peking.
Hallin, Miss F., Sw. M. in China, Yuncheng; Sha., via Hankow and Honanfu.
Hallock, H. G. C., Ph.D., Metropolitan Pres. M., Shanghai.
Hallquist, Miss M., Aug., Yuchow, Honan.
Hambley, Miss L. M., C. M. M., Jenshow, Sze.
Hamill, F. P., C. M. A., Nanning, via Wuchow.
Hamilton, E. A., and wife, C. M. S., Sintu, Sze.
Hamilton, G. W., M.D., and wife, A. P. M., Shuntehfu, Chihli.
Hamilton, T., C. I. M., Hwangyen, Che., via Ningpo.
Hamilton, W. B., D.D., and wife, A. P. M., Tsinan, via Tsingtau.
Hamlett, P.W., S. B. C., Soochow.
Hammond, A., C. I. M., Yenchow, Che., via Hangchow.
Hampson, W. E., and wife, C. I. M., Chengtu, Sze, via Chungking.
Hancock, C. F., and wife, A. P. M. So., Chinkiang.
Haneberg, Miss I. M., S.C.A., Yangchow, via Chinkiang.
Hanna, W. J., and wife, C. I. M., Yunnanfu, Yun.
Hannah, C. B., C. I. M., Wanhsien, Sze., via Ichang.
Hanington, Miss Mabel, M.B., C. M. S., Ningteh, via Foochow.
Hankins, W. C., and wife, S. D. A., Kulangsu, Amoy.
Hansen, G., and wife, P. M., Shanghai.
Hanson, A. W., China Baptist Pub. Soc., Canton.
Hanson, P. O., A.B., and wife, M. E. M., Taianfu, via Tsingtau.
Harding, D. A. G., and wife, C. I. M., Tsinchow, Kan, via Hankow and Sianfu.
Harding, D. J., and wife, C. I. M., Kutsingfu, via Yunnanfu.
Hardman, M., and wife, C. I. M., Shanghai.
Hardy, W. M., M.D., F. C. M., Batang.
Harker, A. J., W. M. S., Wuchang.
Harkness, Miss M., E. P. M., Swatow.
Harlow, G., and wife, S. D. A., Canton.
Harlow, J. C., and wife, E. B. M., Shouyang, Shansi.
Harlow, Miss C. M., C. I. M., Nanpu, Sze., via Ichang and Wanhsien.
Harman, Miss E. B., C. I. M., Chefoo, Sung.
Harmon, F., and wife, E. B. M., Tsinanfu, via Tsingtau.
Harris, G. G., B.A., and wife, C. M. M., Chungking.
Harris, J. S., and wife, E. B. M., Chowtsun, Shan.
Harris, Mrs. S. S., M. E. So., Sungkiangfu.
Harris, Miss, W. M. S., Hanyang.
Harris, Miss F., A. F. M., Nanking.
Harris, Miss L. E., M.B., F. F. M., Tungchwan, Sze.
Harrison, Miss, C. M. S., Kienyang, via Foochow.

Harrison, Miss A., C. I. M., Sisiang, She., via Hankow and Sianfu.
Harrison, Miss P., S. B. C., Yingtak, via Canton.
Harstad, Miss, M., L. Br. M., Tsaoyang, via Hankow.
Hart, E. H., M.D., and wife, M. E. M., Wuhu.
Hart, S. L., M.A., D.Sc., and wife, L. M. S., Tientsin.
Hart, Miss E., A. C. M., Hankow.
Hartford, Miss M. C., M. E. M., Yenpingfu, via Foochow.
Hartwell, C. N., S. B. C., Hwanghien, Shantung.
Hartwell, G. E., B.A., B.D., and wife, C. M. M., Chengtu.
Hartwell, J. B., D.D., S. B. C., Hwanghsien, via Chefoo.
Hartwell, Miss A.B., S. B. C., Hwanghsien, via Chefoo.
Hartwell, Miss E. S., A. B. C. F. M., Foochow.
Harvey, C. W., B.A., and wife, Y. M. C. A., Tientsin.
Harvey, E. D., M.A., and wife, Yale M., Changsha, Hunan.
Harvey, Miss E. J., C. I. M., Kwaichowfu, Sze., via Ichang.
Harwood, T., and wife, P. M., Shanghai.
Hasenpflug, Miss M. T., U. E. C. M., Changsha, via Hankow.
Haskell, R. G. R., and wife, New Testament M., Pakhoi.
Haslam, Miss M. E., C. I. M., Paoning, Sze., via Ichang and Wanhsien.
Hatfield, Miss L., M. P., M. E. M., Foochow.
Hattrem, Miss R., Nor. M. in C., Lenhsien, Sha., via Peking.
Hauch, Miss, D. L. M., Port Arthur.
Havers, Miss E. L., C. M. S., Pakhoi.
Hawes, Miss C. E., A. P. M., Weihsien, via Tsingtau.
Hawk, J. C., and wife, M. E., So., Changchow.
Hawkins, Miss L., A. P. So., Kashing.
Hawley, E. C., and wife, A. P. M., Shuntehfu, Chihli.
Hawley, J. W., A.B., and wife, M. E. M., Yungchun, via Foochow.
Hay, J. P., M.A., and wife, U. F. C. S., Moukden.
Hayes, C. A., M.D., and wife, S. B. C., Wuchow, via Canton.
Hayes, C. D., B.S., Y. M. C. A., Chengtu.
Hayes, J. N., D.D., and wife, A. P. M., Soochow.
Hayes, L. N., M.A., Y. M. C. A., Tientsin.
Hayes, W. M., D.D., and wife, A. P. M., Tsingchowfu, via Tsingtau.
Hayman, J. R., C. I. M., Shunking, Sze., via Ichang and Wanhsien.
Hayward, J. N., and wife, C. I. M., Shanghai.
Hazard, Miss A., A. A. C., Nanking.
Headland, I. T., Ph.D., S. T. D., and wife, M. E. M., Peking.
Heal, J. A., and wife, Postal and Telegraph M., Shanghai.
Heard, Miss A. M., C. M. S., Funingfu, via Foochow.
Hearn, T. A., and wife, M. E. So., Huchowfu.
Hearn, T. O., M.D., and wife, S. B. C., Pingtu, via Tsingtau.
Hedengren, Miss A. A. H., Fin. F. C. M., Yungfenghsien, Ki., via Kiukiang and Kianfu.
Hedley, J., F.R.G.S., and wife, U. M. C. M., Tientsin.
Hedstrom, Miss H., S. A. C. F., Canton.
Heebner, Miss F. K., A. B. C. F. M., Taikuhsien, Sha.

Heeven, J. J., A. P. M., Tsingtau.
Hefty, Miss L., M. E. M., Kucheng.
Heikinheimo, Miss Dr. H., Fin. M. S., Tsingshih, via Shashi.
Heimbeck, Miss H., Nor. M. S., Changsha.
Heininger, C. S., and wife, A. B. C. F. M., Kalgan.
Heinrichsohn, F. K., and wife, R. C. in U. S., Chenchowfu, Hunan.
Heiss, Miss E. F., C. I. M., Nankangfu, Ki., via Kiukiang.
Helgesen, Mrs. H. J., Nor. M. in C., Linhsien, Sha., via Peking.
Helland, O. J. A., Nor. L. M., Laohokow, Hupeh.
Hellestad, O., A. L. M., Kioshan, Honan.
Helps, J. S., and wife, W. M. S., Tayeh.
Hemingway, W. A., and wife, A. B. C. F. M., Taikuhsien, Sha.
Henderson, J. W., B.A., and wife, C. M. M., Junghsien, Sze.
Hendry, J. L., and wife, M. E. So., Huchowfu.
Henke, F. G., Ph.D., and wife, M. E. M., Nanking.
Henry, James M., and wife, A. P. M., Canton.
Henry, Miss A., C. I. M., Yangchow, Ku., via Chinkiang.
Henry, Miss A. J., M.D., C. M. M., Chengtu.
Henshaw, Miss B. D., C. M. A., Wanchih, An.
Herbert, G., Unc., Tukiapu, Ki.
Herbert, W. T., and wife, C. I. M., Kiatingfu, via Chungking.
Herbert, Miss F., C. I. M., Antung, Ku., via Chinkiang.
Hermann, A., and wife, C. I. M., Hwailu, Chi., via Peking.
Hermann, Dr. H., Rhen. M. S. Tungkun, via Canton.
Herring, D. W., and wife, S. B. C., Chengchow, Honan.
Herriott, C. D., and wife, A. P. M., Hangchow.
Herschel, Miss E., E. P. M., Changpu, via Amoy.
Hersey, R. M., B.A., and wife, Y. M. C. A., Tientsin.
Hertz, Rev., and wife, D. L. M., Hwaijen, via Newchwang.
Hertzberg, A., M.A., M.Sc., and wife, Nor. M. S., Taohualuen Iyang, via Changsha.
Herwig, Miss E., B.M., Kayinchow, via Swatow.
Hess, I. L., C. M. A., Wuchow.
Hetrich, Dr., R. C. in U. S., Yochow, Hunan.
Hewett, J. W., M.R.C.S., L.R.C.P., and wife, C. I. M., Suitingfu, via Ichang.
Hewett, Miss A., C. I. M., Tachu, Sze., via Ichang and Wanhsien.
Hewitt, H. J., C. I. M., (in Europe).
Hewitt, W. H., B.D., and wife, C. M. S., Hongkong.
Heyward, W. B., M.D., Ch.B., and wife, W. M. S., Paoking, Hunan.
Heywood, J. W., and wife, U. M. C. M., Ningpo.
Hickman, J., and wife, C. M. S., Hanchow, Sze.
Hicks, C. E., and wife, U. M. C. M., Chaotung, Yun.
Hicks, W. W., and wife, A. P. M., Peking.
Higgs, Miss E., C. I. M., Hwochow, via Peking.
Higgins, Miss S. H., A. C. M., Wuchang.
Hill, E. N., and wife, Unc., Weihaiwei.

Hill, J. K., and wife, W. M. S., Suichow, via Hankow.
Hill, K. R. J., and wife, S. C. A., Fengchen, via Taiyuanfu.
Hill, P. K., M.B., B.Ch., W. M. S., Hankow.
Hill, R. A. P., M.B., L. R. C. P. & S., D. P. H. and wife, L. M. S., Peking.
Hill, Miss M. A., A. C. M., Tsingpu.
Hill, Miss Mary A., N. H. A., Linching.
Hills, O. F., M.D., and wife, A. P. M., Chefoo.
Hilty, Miss E., C. M. A., Wanchih, via Wuhu.
Himle, Th. and wife, H. S. M., Sinyeh, via Hankow.
Hind, J., and wife, C. M. S., Foochow.
Hind, Miss, C. M. S., Funingfu, via Foochow.
Hindle, T., and wife, Ind., Hallong Osso, Mongolia.
Hinds, J., and wife, U. M. C. M., Chuchia, via Ninching.
Hinkey, P., and wife, C. M. A., Wat Lam, via Wuchow.
Hipwell, W. E., and wife, C. M. S., Pakhoi.
Hirseland, Miss, A. P. So., Soochow.
Hirst, G., A. B. S., Hankow.
Hjort, Miss R., C. I. M., Luanfu, Sha., via Peking and Hantan.
Hoare, Miss A. S., Ind., Tsehchow, via Peking.
Hobart, W. T., D.D., and wife, M. E. M., Peking.
Hockman, W. H., and wife, C. I. M., Kiatingfu, via Chungking.
Hodnefield, Miss O., H. S. M., Fancheng, via Hankow.
Hodous, L., and wife, A. B. C. F. M., Foochow.
Hoffman, A. C., S. T. L., and wife, C. M. M., Tseliutsing.
Hofmann, J. A., M.D., The J. G. Kerr Hospital for Insane, Canton.
Hogben, R., C. M. S., Mienchow, Sze.
Hogg, A., M.A., M.D., and wife, C. I. M., Chefoo.
Hogg, A. V., Medical Missionary Society, Canton.
Hoglander, J. D., and wife, S. Holiness, Hunyuan, Sha., via Peking.
Hogman, N., and wife, Sw. M. in China, Hoyang, via Peking.
Holden, J., and wife, C. M. S., Yungchowfu, Hunan.
Holé, P., Nor. M. in C., Yungningchow, Sha., via Peking
Hollander, T. J., and wife, A. C. M., Hankow.
Hollenweger, O., Liebenzell Mission, Changsha, Hun.
Hollis, Miss S. L., C. M. S., Kowloon City.
Holm, G., L. Br. M., Tongneh via Hankow.
Holme, Miss M. H., A. F. M., Luho, via Nanking.
Holmes, T. D., and wife, A. B. F. M. S., Kinhwafu.
Holmes, Miss L. L., M. E. M., Chungking.
Holmes, Miss P., P. M., Canton.
Holt, Miss E., U. M. C. M., Wenchow.
Holt, Miss S. A., Unc., Sinchanghsien, via Kinkiang.
Holthe, P. O., and wife, Nor. M. S., Ningsiang, via Changsha.
Holthe, Miss A., Nor. M. S., Ninsiang.
Holthe, Miss H., Nor. M. S., Yiyang, via Changsha.
Holzmann, Miss L., Ber. Fo. Ho., Hongkong.
Homeyer, W., and wife, Ber. M., Namhungchow, via Canton.

Honn, N. S., and wife, A. Free M. M. in China, Kaifeng, Honan.
Honsinger, Miss W. B., M. E. M., Nanchangfu, via Kiukiang.
Hood, Miss, M. E. So., Soochow.
Hook, Miss, C. E. Z., Foochow.
Hooker, A. W., M.D., B.S., M.R.C.S., L.R.C.P., W. M. S., Fatshan, via Canton.
Hooker, W. C., and wife, A. B. S., Chungking.
Hopgood, Miss S. E., A. C. M., Anking.
Hopkins, F. J., and wife, Unc., Nanchang, via Kiukiang.
Hopkins, N. S., M.D., and wife, M. E. M., Peking.
Hopwood, Miss, A. C. M., Anking.
Hopwood, Miss L. M., C. M., Ningpo.
Horne, W. S., and wife, C. I. M., Nanchang, Ki., via Kiukiang.
Horne, Miss A. M., L. M. S., Hweian, via Amoy.
Horne, Miss M. E., L. M. S., Hweian via Amoy.
Horner, Miss M. C., L. R. C. P. and S., U. F. C. S., Moukden.
Horobin, Mrs. C., C. I. M., (in England).
Hosken, Miss E., C. C. Z. Shanghai.
Hosler, P. N., C. M. A., Wuchow.
Hoste, D. E., and wife, C. I. M., Shanghai.
Hotvedt, I. M. J., M.D., and wife, H. S. M., Fancheng, via Hankow.
Hotzel, G., and wife, Rhen. M. S., Tungkun, via Canton.
Houghton, H. S., M.D., and wife, M. E. M., Wuhu.
Houlder, Miss E. S., C. M. S., Hokshan, via Canton.
Houlding, E. W., S. C., Tamingfu.
Houlding, H. W., and wife, S. C., Tamingfu, via Tientsin.
Houser, Miss B., M. E. So., Shanghai.
Houston, Miss L., S. B. C., Chefoo.
Hovda, Miss A., Nor. L. M., Lushan, Honan.
Hovden, Miss I., Nor L. M., Shihwakai, Hupeh.
Howard, H. J., M.D., and wife, University Medical School, Canton.
Howden, H. J., M.A., and wife, C. M. S., Anhsien, Sze.
Howe, Miss G., M. E. M., Nanchang.
Howell, G., and wife, C. I. M., Shanghai.
Howie, Miss L., U. F. C. S., Kaiyuen via Newchwang.
Hoy, W. E., and wife, R. C. in U. S., Yochow, via Hankow.
Hubbard, G. H., and wife, A. B. C. F. M., Pagoda Anchorage, via Foochow.
Hudson, G., and wife, A. P. M. So., Hangchow.
Hudson, W. H., and wife, A. P. M. So., Kashing.
Hudspeth, W. H., U. M. C. M., Tungchwan, Yunnan.
Huelster, Miss L., A.B., M. E. M., Nanking.
Huey, Miss A., S. B. C., Laichow, via Chefoo.
Hughes, E. R., B.A., and wife, L. M. S., Tingchowfu, via Amoy.
Hughes, F. S., M.A., and wife, C. E. M., Peking.
Hughes, G. L., C. M. A., Lungchow, via Haifong.

Hughes, Miss, C. M. S., Ningpo.
Hughes, Miss J., Broadcast P., Changsha.
Hughes, Miss J. V., M. E. M., Kiukiang.
Huhn, F., Ber M., Shiuchowfu, via Canton.
Hultkrantz, Miss A. M. L., Sw. M. in China, Sinanhsien, Ho., via Hankow.
Hume, E. H., M.D., and wife, Yale M., Changsha, Hunan.
Hummel, W. F., A.B., M. E. M., Nanking.
Humphreys, C. E., M.D., and wife, A. B. F. M. S., Ningyuanfu, via Chengtu.
Hunt, E., and wife, C. I. M., Wenchow, Che.
Hunt, W. R., F.R.G.S., and wife, F. C. M., Chuchow.
Hunt, Miss A., C. I. M., Luanfu, via Peking.
Hunt, Miss C. E. W., C. M. S., Hongkong.
Hunter, G. W., C. I. M., Tihwafu, Sin., via Lanchowfu, Kan.
Hunter, J. W., C. E. M. Taian, via Tsingtau.
Hunter, W., and wife, I. P. M., Kwangning.
Hunter, Mrs. G., C. I. M. (in England).
Huntington, D. T., B.A., A. C. M., Ichang.
Huntley, G. A., M.D., and wife, A. B. F. M. S., Hanyang.
Huston, Miss Rose, A. R. P. M., Takhing via Canton.
Hutcheson, A. C., M.D., and wife, A. P. M. So., Kashing.
Hutchinson, A. J., and wife, L. M. S., Changchowfu via Amoy.
Hutchinson, R., and wife, W. M. S., Shiuchow via Canton.
Hutson, J., and wife, C. I. M., Kwanhsien Sze., via Chungking.
Hutton, M. H., C. I. M., Anking. An.
Hutton, T., and wife, Ind., Hsinhwa, via Chinkiang.
Hutton, Miss A. M., Ind., Hsinhwa, via Chinkiang.
Hyde, Miss J. A., A. P. M., Nanking.
Hykes, J. R., D.D., and wife, A. B. S., Shanghai.
Hylbert, J. C., and wife, A. B. F. M. S., Ningpo.

Ibbotson, T. C., and wife, C. M. S.. Siangtan, Hunan.
Iliff, G. D., D.D., Bishop, and wife, C. E. M. Chefoo and Taian.
Inglis, J. W., M.A., and wife, U. F. C. S., Moukden.
Ingman, Miss E. E., Fin. F. C. M., Yungsin, Ki., via Kiukiang.
Ingram, J. H., M.D., and wife, A. B. C. F. M., Tungchow, Chi.
Irish, H. H., and wife, C. M. M., Penghsien.
Irvine, D. A., N. B. S., Chinkiang.
Irvine, Miss G., C. I. M., Yangkeo, Ki., via Hangchow.
Irvine, Miss E., W. U. M., Shanghai.
Irvine, Miss M. J., W. U. M., Shanghai.
Irwin, H. J., M.D., and wife, M. E. M., Chungking.
Irwin, J. P., and wife, A. P. M., Tengchowfu, via Chefoo.
Isaksson, Miss E., S. M. S., Ichang.
Istad, Miss S., Nor. L. M., Yunyang, Hupeh.
Iversen, Miss A., P. M., Süanhwafu, Chi.

Jack, M., M.A., B.D., and wife, C. P. M., Tamsui, Formosa.
Jackson, B. H. T., and wife, F. F. M., Tungliang, via Chungking.
Jackson, J., D.D., and wife, A. C. M. Wuchang, via Hankow.
Jackson, O. M., and wife, C. M. S., Mienchuhsien.
Jackson, Miss L., C. E. Z., Foochow.
Jackson, Miss, C. E. Z., Foochow.
Jackson, Miss L. F. M., C. I. M., Kwangsinfu, Ki., via Hangchow.
Jackson, Miss S., C. E. Z., Longuong.
Jacobson, I. W., and wife, S. A. M. C., Nanchang, Hupeh.
Jaffray, R. A., and wife, C. M. A., Wuchow, via Canton.
Jakobsen, M. C., S. C. A., Anking, An.
Jakobsen, Miss B., B.A., Nor. M. S., Sinhwa, via Changsha.
James, T., and wife, C. I. M., Luchow, via Chungking.
James, T. W. Douglas, B.A., E. P. M., Swatow.
James, Miss J. B., C. I. M., Anjen, via Kiukiang.
Jamieson, C. A., C. I. M., Anking, An.
Janzon, Miss A., Sw. M. in China, Honanfu.
Jaquit, Miss M., A.B., M. E. M., Peking.
Jefferys, W. H., M.D., and wife, A. C. M., Shanghai.
Jenkins, G. F., and wife, A. P. M., Taoyuan.
Jenkins, H. S., M.D., F.R.C.S. (Eng.), E. B. M., Sianfu, Shensi.
Jenkins, P., and wife, C. M. S., Canton.
Jenkins, Miss J., A. P. M., Hwaiyuen, An.
Jennings, A., and wife, C. I. M., Luchenghsien, via Peking.
Jensen, C. J., and wife, S. C. A., Sianfu, She., via Hankow.
Jensen, E., D. L. M., Kwantien, via Newchwang.
Jensen, Miss A., S. C. A. Kienyang, via Hankow.
Jensen, Miss R., P. M., Siianhwafu, Chi.
Jensen, Miss R. V., P. M., Chengtingfu, Chi.
Jeter, Miss E., S. B. C., Pingtu, via Tsingtau.
Jewell, Mrs. C. M., M. E. M., Peking.
Jewell, Miss C. I., M. E. M. Foochow.
Jewell, Miss M. W., Ind., Shanghai.
Johannessen, Sister D., Nor. M. S., Taohualuen, Iyang, via Changsha.
Johannsen, Miss A. M., C. I. M., Yushan, Ki., via Hangchow.
Johanson, Miss H. S., S. Holiness, Pachow, Sze.
Johansson, M., Swedish Mongol M., Hallong Osso, Mongolia.
John, G., D.D., L. M. S., Hankow.
Johns, A. E., M.A., and wife, C. M. M., Chengtu.
Johnsen, Mrs. G., Nor. L. M., Laohokow, via Hankow.
Johnson, A., and wife, P. M., Chengtingfu.
Johnson, C. F., M.D., and wife, A. P. M., Tsinan, via Tsingtau.
Johnson, E., S. C. A., Paotowchen, Sha., via Peking.
Johnson, E. L., and wife, A. P. M., Peking.
Johnson, J. S., S. A. M. C., Kongmen, via Siangyang.
Johnson, John, and wife, F. C. M., Nantungchow, via Shanghai.

Johnson, O. S., and wife, A. B. C. F. M., Canton.
Johnson, O. E., and wife, S. A. M. C., Kongmen, via Siangyang, Hupeh.
Johnson, V., and wife, W. M. S., Pingchiang, Hunan.
Johnson, W. R., and wife, M. E. M., Nanchang.
Johnson, Mrs. L. M., P. M., Shiuhing, via Canton.
Johnson, Miss, C. E. Z., Kienning, via Foochow.
Johnson, Miss C., A. L. M., Kioshan, Honan.
Johnson, Miss C. M., W. U. M., Shanghai.
Johnson, Miss E. C., C. I. M., Taning, Sha., via Peking.
Johnson, Miss H. M., S. A. M. C., Fancheng, via Hankow.
Johnson, Miss K., A. L. M., Kioshan, Honan.
Johnson, Miss T., S. C. A., Pingliang, via Hankow and Sianfu.
Johnston, W. W., and wife, A. P. M., Tsinan, via Tsingtau.
Johnston, Miss H., Ind., Kiukiang.
Johnston, Miss I. B., Ind., Kiukiang.
Johnston, Miss Margaret, Ind., Kiukiang.
Johnston, Miss Mary, A. P. M. So., Sutsien, via Chinkiang.
Johnston, E. M., M.D., M. E. M., Taianfu.
Jolliffe, R. O., B.A., and wife, C. M. M., Tzeliutsing.
Jolliffe, C. J. P., B.A., B.D., and wife, C. M. M., Luchow, Sze.
Jones, A. F., L. R. C. P., and S., Ed., and wife, U. M. C. M., Yungpingfu.
Jones, E. C., M. E. M., Foochow.
Jones, E. E., and wife, A. B. F. M. S., Ningpo.
Jones, F., C. E. M., Chefoo.
Jones, G. R., B.Sc., C. M. M., Chengtu.
Jones, L., and wife, C. I. M., Hankow.
Jones, R. E., and wife, Unc., Tehnganhsien, via Kiukiang.
Jones, S., and wife, Ind., Kuling, via Kiukiang.
Jones, U. R., A.B., and wife, M. E. M., Hinghwa, via Foochow.
Jones, Mrs. B. K., M. S. C. C., Kaifengfu.
Jones, Mrs. M. R., A. P. M., Nanking.
Jones, Miss M. I., A. B. F. M. S., Huchowfu.
Jones, Miss, C. E. Z., Kutien, via Foochow.
Jones, Miss A. M., C. M. S., Canton.
Jones, Miss D., M. E. M., Chungking.
Jones, Miss E., A.B., M. E. M., Lekdu, via Foochow.
Jones, Miss E. F., A. Free M. M., Chengchow.
Jones, Miss F., S. B. C., Pingtu, via Tsingtau.
Jones, Miss L., C. M. A., Wanchih, via Wuhu.
Jones, Miss L. N., A. B. C. F. M., Paotingfu, via Tientsin.
Jones, Miss M. S., Y. M. C. A., Shanghai.
Jones, Miss S. E., C. I. M., Sinchanghsien, Che., via Ningpo.
Jonsson, Miss A., S. M. S., Wuchang, via Hankow.
Jordan, Miss E. E., M. E. M., Nanchang.
Jordseth-Nold, Mrs. M., A. L. M., Kioshan, Honan.

Jorgensen, Miss A. S. M. R., C. I. M., Taning, Sha., via Peking.
Joseland, F. P., L. M. S., Amoy.
Jourolman, Miss R., A. P. M. So., Kiangyin.
Jowett, H., and wife, W. M. S., Pingkiang, Hunan.
Joyce, F. S., and wife, C. I. M., Hiangcheng, Ho., via Hankow.
Joynt, Miss D. C., C. L. S., Shanghai.
Judd, C. H., and wife, C. I. M., (in Europe).
Judd, C. Howard, and wife, C. I. M., Jaochow, Ki., via Kiukiang.
Judd, F. H., B.A., M.B., B.C., and wife, C. I. M., Jaochow, Ki., via Kiukiang.
Judson, J. H., and wife, A. P. M., Hangchow.
Judson, Miss M., A. P. M., Shuntehfu.
Judson, Miss M. J., A. P. M., Peking.
Junkin, W. F., D.D., and wife, A. P. M. So., Sutsien, via Chinkiang.
Just, Mrs. L., C. I. M., Changshan, Che., via Ningpo.

Kahn, Miss I., M.D., M. E. M., Nanchang.
Kampmann, F., and wife, Liebenzell Mission, Paoking, via Yochow.
Kanne, Miss A. C., R. C. in U. S., Yochow City, Hunan.
Karlen, E., S. Mongol M., Halong Osso, via Kalgan.
Karlsson, A. A., S. Holiness, Tatungfu, Sha., via Peking.
Karlsson, A., S. Holiness, Tatungfu, Sha., via Peking.
Karr, Mrs. E. L., S. C., Tamingfu.
Karstad, J., and wife, Nor. L. M., Lushan, Honan.
Kastler, C. W., and wife, C. China R. T. S., Hankow.
Kauderer, J. G., and wife, C. I. M., Nanchang, Ki., via Kiukiang.
Kaufmann, G., B. M., Kuchuk, via Canton and Weichow.
Kauffman, I., C. M. A., Taochow, Tibet.
Kay, M. M., M.D., and wife, Sev. D. A., Nanking.
Kay, Miss E., A. C. M., Hankow.
Kearney, T. R., and wife, C. S. M., Ichang.
Kearney, Miss E., C. I. M., Yangchow, via Chinkiang.
Keeler, J. L., M.D., and wife, M. E. M., Changli, via Tientsin.
Keen, C. S., and wife, A. B. F. M. S., Kinhwafu.
Keers, J., B.A., and wife, I. P. M., Chinchow.
Kees, M. A., B.S., B.A., and wife, Y. M. C. A., Canton.
Keller, F. A., B.A., M.D., and wife, C. I. M., Changsha.
Keller, P. E., and wife, R. C. in U. S., Yochow, via Hankow.
Kelley, T. R., and wife, A. C. M., Shanghai.
Kellogg, C., A.B., and wife, M. E. M., Foochow.
Kellogg, E. D., and wife, A. B. C. F. M., Shaowu.
Kelly, J. F., M.D., and wife, A. P. M., Nodoa, via Hoihow, Hainan.
Kelly, W., M.D., and wife, R. C. in U. S., Chengchowfu, via Hankow.
Kelly, Mrs. A., P. M., Shanghai.
Kelly, Miss M., F. C. M., Nanking.
Kelly, Miss W. H., S. B. C., Shanghai.
Kelhofer, E., and wife, A. B. F. M. S., Shanghai.

Kember, A. T., F.R.C.S., and wife, C. M. S., Hangchow.
Kemp, H. A., and wife, A. B. F. M. S., Chaochowfu, via Swatow.
Kemp, R. A., and wife, A. C. M., Wuchang.
Kempf, J. A., and wife, A. R. P. M., Takhing, via Canton.
Kempson, Miss F. A. B., C. M. S., Mienchow, Sze.
Kendall, Miss, C. M. S., Foochow.
Kennedy, A., and wife, Grace M., Tangsi, via Shanghai.
Kent, E.M., M.D., and wife, M. E. M., Changli.
Kepler, A. R., and wife, A. P. M., Siangtan, Hunan.
Ker, Miss L. A., C. M. M., Chengtu.
Kergen, Miss B., Rhen. M. S., Taiping, via Canton.
Kerly, Miss E., C. I. M., Shanghai.
Kern, D. S., B.A., and wife, C. M. M., Chengtu.
Kerr, Mrs. J. G., The J. G. Kerr Hospital for Insane, Canton.
Kesajarvi, Miss A., F.M.S., Tsingshih, via Shashi.
Ketring, Miss M. E., M.D., M. E. M., Chungking.
Keyte, J. C., M.A., E. B. M., Sianfu, Shensi.
Kiehlnecker, K., B. M., Phyangtong, via Swatow.
Kiehn, P., and wife, Ind., Tsaochowfu, Shantung.
Kilborn, O. L., M.A., M.D., and wife, M.D. C. M. M., Chengtu.
Kilen, D., and wife, L. Br. M., Tongpeh, via Hankow.
Kilen, R., and wife, L. Br. M., Tsaoyang, via Hankow.
Killie, C. A., and wife, A. P. M., Paotingfu, via Tientsin.
Kilpper, G., Basel M., Lilong.
King, A., and wife, L. M. S., Tientsin.
King, G. E., M.B., C.M., C. I. M., Pingyangfu, Sha., via Peking.
King H. E., Ph.D., and wife, M. E. M., Peking.
King, N. E., and wife, C. I. M., Pingyangfu, via Peking.
King, P. J., and wife, C. M. S., Shaohingfu.
King, Mrs. A. J., A. B. C. F. M., Paotingfu, via Tientsin.
King, Mrs. G., C. I. M., Shanghai.
King, Miss E., C. I. M., Kuling, Ki., via Kiukiang.
King, Miss I., M. E. So., Sungkiangfu.
King, Miss M., C. I. M., Yangchow, Kw., via Chinkiang.
Kingsmill, Miss, C. E. Z., Foochow.
Kinnear, H. N., M.D., and wife, A. B. C. F. M., Foochow.
Kinney, Miss J. M., B.A., C. P. M., Tamsui, Formosa.
Kip, Mrs. H. C., R. C. in A., Amoy.
Kirk, E. W., M.B., Ch.B., P. C. N. Z., Canton.
Kirk, J., M.B., Ch.B., and wife, P. C. N. Z., Canton.
Kirkland, Miss A. O., E. B. Z. M., Tsingchowfu, via Tsingtau.
Kirkwood, T., M.A., M.B., C.M., and wife, L. M. S., Tientsin.
Kirveskoski, Miss M., Finn. M. S., Tsingshih, via Shashi.
Kistler, J. E., C. M. A., Kwailin, via Wuchow.
Kitley, W., and wife, C. M. S., Mowchow, Sze.
Kjorsvik, Miss, Nor. L. M., Kunchow, Hupeh.
Klein, H., and wife, Ger. C. A. M., Sungyang, via Wenchow.

Knapel, Miss S., Ber. Fo. Ho., Hongkong.
Knapp, P. C., and wife, M. E. M., Chungking.
Knickerbocker, E. F., and wife, A. P. M., Ningpo.
Knight, W. P., and wife, C. I. M., Pingyangfu, Sha., via Peking.
Knipe, W. L., and wife, C. M. S., Chungpa, Sze.
Knipp, A. R., B.A., Canton Christian College, Canton.
Knott, C. W., M.Sc., and wife, L. M. S., Hankow.
Knox, Miss E., M. E. M., Peking.
Kohler, Miss L. E., C. I. M., Kweiyang, Kwei., via Chungking.
Kohls, G., Berlin M., Fayen Luk Hang, via Canton.
Kokamagi, H., F. M. S., Yuingting.
Kolfrat, Miss E., A. P. M., Siangtan, Hunan.
Kolkenbeck, Miss H. M., C. I. M., Yingshan, Sze., via Ichang and Wanhsien.
Kollecker, A., and wife, Ber. M., Canton.
Korhonen, K., F. M. S., Tsingshih, via Shashi.
Korns, J. H., M.D., and wife, M. E. M., Taianfu.
Kratzer, Miss A., C. I. M., Talifu, Yun., via Yunnanfu.
Krause, O. J., and wife, M. E. M., Tientsin.
Krayl, R., and wife, B. M., Kuchuk, via Canton.
Krienke, G. F. A., and wife, Ger. C. A. M., Kienchang, Ki., via Kiukiang.
Kristensen, L., and wife, A. L. M., Loshan, Honan.
Kristensen, Miss O., D. L. M., Port Arthur.
Kristiansen, N., and wife, D. L. M., Shweihwafu.
Krout, Miss G., P. M., Chengtingfu, Chi.
Kruger, G. H., and wife, B. M., Longhew, via Hongkong.
Krumling, F. C., M.D., and wife, Ev. M., Shenchowfu, Hunan.
Kuhlmann, E., and wife, Ind., Shanhsien.
Kullgren, N., and wife, S. M. S., Kienli, via Hankow.
Kumm, Miss E. L. P., Liebenzell Mission, Changsha.
Kunkle, J. S., A. P. M., Limchowfu.
Kunst, Miss I., Liebenzell Mission, Changsha, Hun.
Kunze, A., and wife, Ber. M., Tsingtau.
Kupfer, C. F., Ph.D., and wife, M. E. M., Kiukiang.
Kussmaul, Miss M., Ger. C. A. M., Sungyang, Che., via Wenchow.
Kuykenkall, I., C. M. A., Wuchang.

Lachlan, Mrs. H. N., C. I. M., Shanghai.
Lack, C. N., and wife, C. I. M., Yencheng, Ho., via Hankow.
Lacy, W. H., D.D., and wife, Meth. Pub. House in C., Shanghai.
Lacy, W. N., A.M., and wife, M. E. M., Foochow.
Lagerquist, A. W., and wife, C. I. M., Laohokow, via Hankow.
Laidler, Miss A., E. P. M., Wukingfu, via Swatow.
Laine, Miss A., Finn. M. S., Shimen, via Shashi.
Laird, C. N., M.A., and wife, Canton Christian College, Canton.
Laird, P. J., and wife, Sev. D. A., Changsha.

Lajus, Miss B. H., C. I. M., Yushan, Ki., via Hangchow.
Lake, J., and wife, S. B. C., Canton.
Lamb, H., and wife, Unc., Nganihsien, via Kiukiang.
Lambert, Miss, C. M. S., Foochow.
Lambert, Miss A., Unc., Nanchang, via Kiukiang.
Lambert, Miss M., C. E. M., Peking.
Lammenranta, Miss T., Finn. M. S., Tsingshih, via Shashi.
Lampen, Miss S., Finn. M. S., Tsingshih, via Shashi.
Landahl, C. W., and wife, H. S. M., Taipingfu, via Hankow.
Lande, L., and wife, Nor. L. M., Shihwakai, Hupeh.
Lander, The Rt. Rev. Bishop G. H., D.D., C. M. S., Hongkong.
Landin, D. E., Sw. M. in China, Yüncheng, Sha., via Hankow and Honanfu.
Landis, Miss L., C. M. A., Wuchow.
Landis, Miss M., C. M. A., Lawchow, via Wuchow.
Landsborough, D., M.B., C.M., E. P. M., Shoka, Formosa.
Lane, Miss, C. E. Z., Ciongbau, via Foochow.
Langhorne, A., C. I. M., Yicheng, Sha., via Peking.
Langman, A., and wife, C. I. M., Hangchow, Che.
Lanneau, Miss S. S., S. B. C., Soochow.
Large, A. W., and wife, C. I. M., Paoning, Sze., via Ichang and Wanhsien.
Larsen, L. K., M.D., and wife, D. L. M., Antung, Manchuria.
Larsen, Miss A., P. M., Chengtingfu, Chi.
Larson, Dr. A. G., Sev. D. A., Hankow.
Larson, F. A., and wife, B. F. B. S., Kalgan.
Larson, Miss F. L., S. A. C. F., Canton.
Larson, Miss M. E., M. E. M., Chungking.
Lasell, S. L., M.D., A. P. M., Kachek, via Hoihow, Hainan.
Latimer, J. V., and wife, A. B. F. M. S., Huchowfu.
Latourette, K. S., Ph.D., Yale M., Changsha, Hunan.
Latter, Miss H. M., B.A., C. P. M., Kongmoon, via Hongkong.
Lattimore, Miss M. A., A. P. M., Soochow.
Lauk, G., Basel M., Moilim, via Swatow and Hsingming.
Lavington, A. T., and wife, C. I. M., Chuhsien, Sze., via Ichang and Wanhsien.
Law Keem, Mrs., S. D. A., Fatshan.
Lawler, H. L. and wife, P. M., Shanghai.
Lawler, Miss B., P. M., Shanghai.
Lawrence, B. F., and wife, M. E. M., Chungking, Sze.
Lawson, D., and wife, C. I. M., U-u (Chen) (Luanfu), via Peking.
Lawson, J., and wife, C. I. M., Yuanchow, Ki., via Hankow and Changsha.
Lawton, W. W., and wife, S. B. C., Chengchow, Honan.
Lay, Miss A. C., C. I. M., Kinki, Ki., via Kiukiang.
Laycock, A. P., M.A., M.B., B.Ch., and wife, C. I. M., Lanchow, via Hankow and Sianfu.

Lea, H. A. H., M.A., and wife, C. I. M., Chefoo, Sung.
Leaman, C., A. P. M., Nanking.
Leaman, Miss L., A. P. M., Nanking.
Leaman, Miss M. A., A. P. M., Nanking.
Leander, A., and wife, Sw. B. M., Tsingtau.
Learmonth, B. L. L., M.B., C.M., and wife, I. P. M., Sinminfu, via Newchwang.
Learner, F. D., C. I. M., Anking, An.
Learner, Miss M., E. P. M. Tainan, Formosa.
Leathers, Miss D., M.A., C. M. S., Taichowfu.
Leavens, D. H., B.A., Yale M., Changsha, Hunan.
Leavens, Miss D. D., A. B. C. F. M., Tungchow, Chi.
Lebeus, Miss J. E. M., M. E. M., Sienyu, via Foochow.
Le Chiles, Mrs. A., Hebron School for Chinese Women and Girls, Canton.
Lechler, J. H., M.B., C. M. S., Mienchuhsian, Sze.
Lecky, Miss H., E. P. M., Changpu, via Amoy.
Ledgard, H. E. N., C. I. M., Chowkiakow, Ho., via Hankow.
Lee, A. G., B.A., and wife, C. M. S., Chungpa, Sze.
Lee, C. M., M.D., and wife, A. C. M., Wusih.
Lee, E. J., M.A., A. C. M., Anking.
Lee, F., and wife, Sev. D. A., Nanking.
Lee, S., and wife, W. M. S., Wusueh, via Kiukiang.
Lee, W. K., Book Room and Educ. Dep., Shanghai.
Lee, Miss, C. E. Z., Foochow.
Lee, Miss A., H. S. M., Fancheng, via Hankow.
Lee, Miss V. J., M.D., A. P. M. So., Hangchow.
Leete, Miss J. M., C. M. S., Chungkianghsien, Sze.
Leggat, Miss B., C. I. M., Chenchowfu, via Hankow.
Leggate, A. R., M.B., Cn.B., and wife, U. F. C. S., Yungling.
Leggett, Miss J., S. B. C., Pingtu, via Tsingtau.
Lehmann, H., and wife, Ber. M., Canton.
Leiser, F. O., B.A., and wife, Y. M. C. A., Canton.
Leith, Miss A. G., C. I. M., Kweiki, via Kiukiang.
Lennox, Miss C., N-W. Kiangsi M., Wucheng, Ki.
Lennox, Mrs. E. J., N-W. Kiangsi M., Wucheng, Ki.
Leonard, C. A., and wife, S. B. C., Laichow, via Chefoo.
Leonard, Miss E. E., M.D., A. P. M., Peking.
Lequear, H. R., R. C. in U. S., Yochow city, via Hankow.
Lerrigo, G. E., and wife, Y. M. C. A., Canton.
Lesher, C. B., M.D., and wife, A. B. F. M. S., Choochowfu, via Swatow.
Leslie, P. C., M.D., M. R. C. S., and wife, C. P. M., Changte, Ho.
Lester, W. H., and wife, Unc., Kiukiang.
Lester, Miss E. S., M. E. So., Soochow.
Leuschner, W., and wife, Ber. M., Shiuchowfu, via Canton.
Leverett, W. J., A. P. M., Nodoa, via Hoihow, Hainan.

Leveritt, Miss E. D., M. E. So., Changchow.
Levermore, Miss H. E., C. I. M., Tsinchow, Kan., via Hankow and Sianfu.
Lewis, A. B., and wife, C. I. M., Chungking, Sze.
Lewis, Bishop W. S., D.D., LL.D., and wife, M. E. M., Foochow.
Lewis, Dr. M. B., B.S., M.R.C.S., L.R.C.P., and wife, E. B. M. Taiyuenfu, Sha.
Lewis, Charles, M.D., and wife, A. P. M., Paotingfu, via Tientsin.
Lewis, G. W., and wife, A. B. F. M. S., Ungkung, via Swatow.
Lewis, S., D.D., and wife, M. E. M., Chungking.
Lewis, S. C., M.D., A. P. M., Chenchow, Hunan.
Lewis, Miss E. F., M.D., A. P. M., Shuntehfu.
Lewis, Miss E., C. M. A., Lauchow, via Wuchow.
Lewis, Miss G. B., Broadcast P., Changsha, Hunan.
Lewis, Miss H., A. P. M., Canton.
Lewis, Miss I., A.B., M. E. M. Tientsin.
Leybourn, Miss, C. M. S., Hokchiang, via Foochow.
Lide, Miss J. W., S. B. C., Tengchowfu, via Chefoo.
Liddell, J. D., and wife, L. M. S., Chichow, via Peking.
Lidquist, A. J., and wife, Sw. B., Chucheng.
Lifbom, J. A., S. Holiness, Tatungfu, Sha., via Peking.
Linam, Miss A., M. E. M., Yenpingfu, via Foochow.
Lincoln, C. F. S., M.D., and wife, A. C. M., Shanghai.
Lindblad, Miss A. C., M. E. M., Chungking.
Lindberg, J. E., and wife, Sw. B. M., Chucheng.
Lindberg, Miss A., S. Holiness, Soping, Sha., via Peking.
Linden, Miss L. V., Ref. Ch. in A., Amoy.
Lindenmeyer, A. C., U. E. C. M., Changsha, Hunan.
Linder, L. H. E., and wife, Sw. M. in China, Tungchowfu, She., via Hankow and Honanfu.
Lindgren, Miss E., S. M. S., Wuchang, via Hankow.
Lindsay, A. W., D.D.S., and wife, C. M. M., Chengtu.
Lindsay, W. W., B.L., and wife, C. I. M., Kuling, Ki., Kiukiang.
Lindstrom, C. F., and wife, A. C. M., Kiukiang.
Lindvall, Miss D., S. C. A., Sianfu, She., via Hankow.
Lingle, W. H., and wife, A. P. M., Siangtan, Hunan.
Linom, Miss G., C. I. M., Kuwo, Sha., Peking.
Lipp, E., and wife, B. M., Moilim, via Swatow.
Littell, S. H., B.A., and wife, A. C. M., Hankow.
Little, H. C., M D., Yale M., Changsha.
Little, L. L., and wife, A. P. M. So., Kiangyin.
Little, C. D., W. M. S., Pingkiang, Hunan.
Little, Miss E. L., C. M. S., Foochow.
Littlewood, G. P., U. M. C. M., Yungpingfu.
Livens, Miss, L. M. S., Peking.
Lloyd, L., and wife, C. M. S., Foochow.
Lloyd, Miss E., L. M. S., Peking.

Lloyd, Miss F., C. I. M., Nanpu, via Ichang and Wanhsien.
Lloyd, Miss J., E. P. M., Tainan, Formosa.
Loader, Miss K. S., C. E. Z., Pingnan, via Foochow.
Lobenstine, E. C., A. P. M., Hwaiyuan, An., via Nanking.
Lochead, A. W., B.A., B.D., and wife, C P. M., Weihwei Ho.
Locke, W. T., A. P. M., Chenchow, Hunan.
Locke-King, Miss, C. E. Z., Saiong, via Foochow.
Lockwood, W. W., Ph.B., and wife, Y. M. C. A., Shanghai.
Loehr, G. R., M.A., and wife, M. E. So., Sungkiangfu.
Logan, O. T., M.D., and wife, A. P. M., Changteh, via Hankow.
Logan, Miss M. T., E. B. M., Tsingchowfu, Shan.
Loggin, Miss A. C., Unc., Nanchang.
Lohss, O. H., B. M., Hongkong.
Longden, W. C., and wife, M. E. M., Chinkiang.
Longley, R. S., B.A., B.D., and wife, C. M. M., Junghsien.
Longmann, C. H. B., A. R. C. Sc., A. C. College, Tientsin.
Loosley, Mrs. A. O., C. I. M., Tientai, Che., via Ningpo.
Loosley, Miss B., C. I. M., Yangchow, via Chinkiang.
Loughlin, Miss M. E., S. C., Weihsien.
Louthan, A. D., M.D., S. B. C., Chengchow, Honan.
Love, O. H., M.D., and wife, Tungchow, Chi.
Lovell, G., and wife, A. P. M., Changteh, Hunan.
Lowe, C. J., and wife, S. B. C., Wuchow.
Lowe, J. W., and wife, S. B. C., Chefoo.
Lowe, Miss A. J., A. C. M., Anking.
Lower, T. E., E. B. M., Taiyuanfu, Shansi.
Lowrie, J. W., D.D., A. P. M., Paotingfu, via Tientsin.
Lowry, G. D. N., M.D., and wife, M. E. M., Peking.
Lowry, H. H., D.D., and wife, M. E. M., Peking.
Lowrey, Miss E., A. B. C. F. M., Canton.
Lucas, B. D., and wife, M. E. So., Soochow.
Lucas, Miss G. M., A. P. M., Nanking.
Lucas, Miss O. C., C. I. M., Tachu, Sze., via Ichang and Wanhsien.
Luce, H. W., and wife, A. P. M., Weihsien, via Tsingtau.
Luding, G., Basel M., Hongkong.
Lund, F. E., and wife, A. C. M., Wuhu.
Lundgren, G., and wife, S. C., Kwangping, Chi.
Lundvall, Miss H., S. C. A., Kingchow, Kan., via Hankow and Sianfu.
Lutley, A., and wife, C. I. M., Chaocheng, Sha., via Peking.
Lutschewitz, W., and wife, Ber. M. S., Tsimo, via Tsingtau.
Luttrell, H. P. S., B.A., and wife, C. P. M., Weihweifu, Honan.
Lyall, A., M B., C.M., and wife, E. P. M., Swatow.
Lybarger, Miss L., M, E. M., Tzechow, Sze.
Lykkegaard, J , and wife, D. L. M., Fenghwangcheng, via Newchwang.
Lynch, Miss E., A. P. M., So., Tunghianghsien, via Kashing.

Lynn, Miss N., C. M. A., Pingtah, via Wuchow.
Lyon, C., M.D., and wife, A. P. M., Tsiningchow, via Chinkiang.
Lyon, D. W., M.A., B.D., and wife, Y. M. C. A., Shanghai.
Lyon, Miss E., F. C. M., Nanking.
Lyon, Miss E. M., M.D., M. E. M., Foochow.
Lyon, Miss L. D., A. P. M., Hangchow.
Lyons, H., and wife, C. I. M., Kienping, An., via Wuhu.
Lyons, Miss L. E., A. B. C. F. M., Pang Chiachwang, via Tientsin.
Lyttle, W., and wife, U. M. C. M., Ningpo.

Maag, E., and wife, Ger. C. A. M., Tsinyun, Che., via Wenchow.
Mabee, F. C., and wife, A. B. F. M. S., Shanghai.
MacArthur, Miss, E. P. M., Changchowfu, via Amoy.
MacBean, Miss J. A., M.D., C.M., C. P. M., Kongmoon, via Hongkong.
MacDonald, Miss C. C., C., I. M., Iyang, Ki., via Kiukiang.
Mace, Miss R. A., M. E. M., Yenping.
MacFadyen, A. A., M.D., and wife, A. P. M. So., Suchowfu, via Chinkiang.
Macfarlane, Miss H. H., C. S. M., Ichang.
MacGill, Miss C. B., C. S. M., Ichang.
MacGillivray, D., M.A., D.D., and wife, C. L. S., Shanghai.
MacGillivray J., and wife, Ind., Tsechow, Shansi.
MacGown, Miss M. G., A. B. C. F. M., Tientsin.
Macher, Mrs. M. S., University Medical School, Canton.
Macher, Miss M. S., University Medical School, Canton.
Machle, E. C., M.D., and wife, A. P. M., Canton.
Macintyre, Mrs. J., U. F. C. S., Haicheng, via Newchwang.
Macintyre, Miss B., U. F. C. S., Kaiyuen, via Newchwang.
Mackay, A. L., and wife, P. M., Shanghai.
Mackay, Miss J., E. P. M., Changchowfu, via Amoy.
Mackenzie, A. R., M.A., B.D., and wife, M.B., Ch.B., U. F. C. S., Kaiyuen.
Mackenzie, H., and wife, C. P. M., Weihweifu, Ho.
Mackenzie, H. S., B.A., Y. M. C. A., Amoy.
Mackenzie, M., D.D., and wife, C. P. M., Changte, Ho.
Mackenzie, M., B.A., M.B., and wife, C. M. S., Foochow.
Mackenzia, M. C., and wife, E. P. M., Wukingfu via Swatow.
Mackenzie, N. and wife, C. M. S., Pakhoi.
Mackenzie, Miss J. K., S. B. C., Yangchow, via Chinkiang.
Mackey, Miss M. A., M.D., A. P. M., Paotingfu, via Peking.
Macklin, W. E., M.D., and wife, F. C. M., Nanking.
Maclagan, P. J., M.A., D.Phil., and wife, E. P. M., Swatow.
Maclagan, Miss G. J., E. P. M., Changpu, via Amoy.
MacLaren, Miss J., C. I. M., Paoning, Sze., via Ichang and Wanhsien.
MacLeod, K., and wife, C. I. M., Ninghai, Che., via Ningpo.

MacNaughton, W., M.A., and wife, U. F. C. S., Mukden.
Macpherson, A. K., and wife, C. I. M., Shaohingfu, Che.
MacWillie, J., M.D., and wife, A. C. M., Wuchang.
Maddison, Miss A., C. M. S., Ningpo.
Madeley, F., M. A., and wife, E. B. M., Chinchowfu, Shantung.
Madsen, C., D. L. M., Suihwafu, via Newchwang.
Magnusson, A., and wife, Scan. All. Mongol Mission, Paoteo, via Peking.
Maier, M., and wife, B. M., Phyangtong, via Swatow.
Maier, Miss B., Ind., Tsaohsien, Shantung.
Maier, H., and wife, B. M., Hokshooha, via Swatow and Hsingning.
Main, D., L.R.C.P., F.R.C.S., and wife, C. M. S., Hangchow.
Main, W. A., and wife. M. E. M., Foochow.
Mair, A., and wife, C. I. M., Anking, An.
Maisch, W., and wife, B. M., Hoshoowan, via Canton and Weichow.
Major, J. N., A. C. M. Shanghai.
Malcolm, Wm., M.D., and wife, A. P So., Hwaianfu, via Chinkiang.
Malcolm, W. R., and wife, B. A., C. I. M., Taiho, An., via Wuhu.
Malone, G. H., and wife, A. A. C., Nanking.
Malott, Miss D. R., Ind., Piyanghsien, Honan.
Malpas, E. J., B.A., and wife, L. M. S., Shanghai.
Mander, Miss, C. E. Z., Sangiong, via Foochow.
Manderson, Miss M., M.D., M. E. M., Peking.
Mandeville, Miss E. M., C. I. M., Taning, Sha., via Peking.
Manger, Miss J., E. B. Z. M., Hsinchow, Shansi.
Manget, F. P., M.D., and wife, H. E. So., Huchowfu.
Manley, W. E., and wife, M. E. M., Chengtu.
Mann, E. J., and wife, C. I. M., Fukiang, Kan., via Hankow and Sianfu.
Mann, Miss M., M. E. M., Lekdu.
Mannett, Miss V. C., C. M. S., Mienchow.
Manning, Miss E., M. E. M., Tzechow, Sze.
Manns, Miss S., M. E. So., Shanghai.
Manz, F., and wife, Ger. C. A. M., Fuchow, Ki.
March, A. W., and wife, A. P. M., Hangchow.
Marchbank, Miss N., C. I. M., Kweiki, via Kiukiang.
Marriott, C. C., and wife, S. B. C., Yangchow.
Marriott, Miss J. A., M. E. M., Tehwa, via Foochow.
Marrs, Miss A. S., F. F. M., Tungchwan, Sze.
Marshall, Mrs. G. J., C. I. M., Kanchow, Ki., via Kiukiang.
Marshall, G. W., and wife, A. P. M., Lienchowfu.
Marshall, Miss, C. M. S., Lienkong, via Foochow.
Marshall, Miss E., C. M. M., Tselintsing.
Marston, Mrs. L. D., S. C., Kwangping.
Martin, A. W., M.A., and wife, M. E. M., Nanking.
Martin, H. S., and wife, A. B. C. F. M., Peking.
Martin, J., and wife, C. M. S., Foochow.

Martin, J. B., and wife, C. I. M. (in Europe).
Martin, W. A. P., D.D., LL.D., A. P. M., Peking.
Martin, Miss A. A., A. B. F. M. S., Huchowfu.
Martin, Miss E., M.D., M. E. M., Taianfu, via Tsingtau.
Martin, Miss E. E., M. E. M., Taianfu.
Martin, Miss N., M. E. So., Soochow.
Martin, Miss R., C. M. A., Wuchow.
Martinson, A., and wife, A. L. M., Kioshan, Honan.
Martinson, Miss A., S. A. M. C., Nanchang, via Siangyang.
Maslin, T. P., B.A., and wife, A. C. M., Hankow.
Mason, H. J., and wife, C. I. M., Kingtzekwan, via Hankow.
Mason, I., and wife, F. F. M., Suining, via Chungking.
Mason, Miss Pansy C., A. B. F. M. S., Kiatingfu, via Chungking.
Masoni, E., M.D., Norwegian Mission, Kweichow, via Ichang.
Massey, Miss E. E., C. M. S., Foochow.
Massey, Miss R., M.B., Ch.B., L. M. S., Wuchang, via Hankow.
Masters, Miss L. M., M.D., M. E. M., Chungking.
Mateer, Mrs. C. W., A. P. M., Weihsien, via Tsingtau.
Mateer, R. M., and wife, A. P. M., Weihsien, via Tsingtau.
Mather, B., M.A., C. E. M., Yungchinghsien.
Mather, P. C., C. I. M., Ningkwofu, An., via Wuhu.
Mather, W. A., and wife, A., P. M., Paotingfu, via Tientsin.
Mathews, H., and wife, C. E. M., Yenchowfu, Shantung.
Mathews, R. H., and wife, C. I. M., Sihwa, Ho., via Hankow.
Mathews, Miss M. S., A. P. M. So., Hangchow.
Matson, P., and wife, S. A. M. C., Siangyang, via Hankow.
Mattox, E. L., and wife, A. P. M., Hangchow.
Maurer, H., B.M., Kuchuk, via Hongkong.
Maurer, Miss R. R., Liebenzell M., Yangchow, via Chinkiang.
Mauteau, S., and wife, B. M., Kichung.
Maw, W. A., and wife, F. F. M., Chungking.
Mawson, W., M.A., and wife, P. C. N. Z., Canton.
Mawson, W. G., and wife, C. E. M., Pingyin, via Chefoo.
Maxwell, J. L., M.D., B.Sc., and wife, E. P. M., Tainan, Formosa.
Maxwell, J. P., M.B., B.Sc., F.R.C.S., and wife, E. P. M., Yungchun via Amoy.
Mayer, S., and wife, B. M., Hokshooha, via Swatow and Hsingning.
McAll, P. L., B.A., M.B., Ch.B., and wife, L. M. S., Hankow.
McAlpine, R. M., Unc., Jeho, via Peking.
McAmmond, R. B., and wife, C. M. M., Junghsien.
McBurney, Miss J. G., M.D., A. R. P. M., Dosing., via Canton.
McBurney, Miss K. W., M.D., A. R. P. M., Takhing, via Canton.
McCandliss, H. M., M.D., and wife, A. P. M., Hoihow, Hainan.
McCann, J. H., and wife, A. B. C. F. M., Paotingfu.
McCarthy, F., L. C. P., and wife, C. I. M., Chefoo, Sung.
McCarthy, Mrs. J., C. I. M., Yunnanfu, via Hokow and Mengtze, (In Europe).

McCarthy, W., and wife, A. C. M., Anking.
McCartney, J. H., M.D., and wife, M E. M., Chungking.
McClelland, Miss, C. M. S., Goosangche, via Foochow.
McClintock, P. W., and wife, A. P. M., Nodoa, via Hoihow, Hainan.
McClure, S. H., C. I. M., Changteh, Hun.
McClure, W., B.A., M.D., and wife, C. P. M., Weihwei Ho.
McConnaughey, Miss G. E., A. B. C. F. M., Fenchow, Sha.
McCormick, Mrs. M. P., A. P. M. So., Soochow.
McCoy, Miss B. C., A. P. M., Peking.
McCracken, J. C., M.D., and wife, Canton Chr. College, Canton.
McCrea, T. F., and wife, S. B. C., Chefoo.
McCulloch, R. A., and wife, C. I. M., Jaochow, Ki., via Kiukiang.
McCulloch, Miss F. E., C. I. M., Hokow, Ki., via Kiukiang.
McCutchan, H. W., A. P. M. So., Sutsien, via Chinkiang.
McDaniel, C. G., and wife, S. B. C., Soochow.
McDonald, J. A., M.D., C.M., and wife, C. P. M., Kongmoon, via Hongkong.
McDonald, W. E., M.A., Canton Christian College, Canton.
McDonald, Miss F. M., C. I. M., Luanfu, Sha., via Peking and Hantan.
McDonald, Miss M., C. P. M., Weihwei, Honan.
McDouall, W. C., M.A., C. E. M., Tientsin.
McEwen, Miss A., P. C. N. Z., Canton.
McFarlane, A. J., M.A., L. M. S., Hankow.
McFarlane, Miss C., C. I. M., Kwangsinfu, Ki., via Hangchow.
McGill, Miss E., C. P. M., Hwaikingfu, Ho.
McGinnis, J. Y., and wife, A. P. M. So., Tunghianghsien.
McGregor, Miss M. B., E. P. M., Amoy.
McIntosh, G., and wife, A. P. M., Shanghai.
McIntosh, T. J., and wife, P. M., Hongkong.
McIntosh, Miss I., C. P. M., Weihweifu, Ho.
McIntosh, Miss M. I., C. P. M., Changteho.
McIntyre, R. L., and wife, C. I. M., Suifu, via Chungking.
McIntyre, Miss L., S. B. C., Chengchow, Honan.
McKay, H., Jun'r., Bk. Room and Educ. Depository, Shanghai.
McKay, W. R., M.A., B.D., and wife, C. P. M., Kongmoon, via Hongkong.
McKee, S., and wife, A. P. M., Shanghai.
McKee, S. C., and wife, A. P. M., Chenchow, Hunan.
McKenzie, C. F., M.D., and wife, A. B. F. M. S., Kinhwafu.
McKenzie, N., C. M. S., Shiuhing, via Canton.
McKenzie, Miss R., C. I. M., Iyang, Ki., via Kiukiang.
McKie, G., and wife, C. I. M., Luchenghsien, Sha., via Peking and Hantan.
McKillican, Miss J. C., A. P. M., Peking.
McKinley, D. F., M.D., and wife, C. M. M., Chengtu.
McLachlin, L. E., B.A., and wife, Y. M. C. A., Foochow.

McLean, H., and wife, P. M., Laiyang, Shantung.
McLean, Miss R., C. P. M., Kongmoon, via Hongkong.
McLennan, Miss E., B.A., C. P. M., Weihwei, Honan.
McLeod, D., B.A., and wife, C. P. M., Tamsui, Formosa.
McMordie, Miss E., I. P. M., Kirin.
McMullan, J., and wife, Chefoo Industrial M., Chefoo.
McMullan, Miss K., A. P. So., Tunghianghsien.
McMullen, R. J., and wife, A. P. So., Hangchow.
McMurtry, S. O., B.A., M.D., C.M., and wife, C. P. M., Weihweifu, Ho.
McNaughton, Miss B. E., C. M. M., Chengtu.
McNeely, Miss M. V., B.A., C. L. S., Shanghai.
McNeill, Miss E., B.A., U. F. C. S., Moukden.
McNeill, Miss M., L.R.C.P. & S., I. P. M., Kwangchengtze, via Newchwang.
McNeur, G. H., and wife, P. C. N. Z., Canton.
McNulty, H. A., A. C. M., Soochow.
McOwan, B. M., and wife, C. E. M., Taian, via Tsingtau.
McPherson, J. L., M.A., and wife, Y. M. C. A., Hongkong.
McPherson, Miss E. A., C. M. M., Chengtu.
McPhun, J. F., M.B., C.M., E. P. M., Samhopa, via Swatow.
McQueen, Miss M. G., C. I. M., Yangchow, via Chinkiang.
McQuillan, Miss A., C. S. M., Ichang.
McRae, C. F., and wife, A. C. M., Shanghai
McRae, J. D., B.A., and wife, C. P. M., Changteho, Ho.
McRoberts, Miss B., A. P. M. So., Sutsien, via Chinkiang.
McRoberts, W. A., and wife, C. I. M., Tientai, Che., via Ningpo.
McWhirter, J., M.A., and wife, I. P. M., Kirin.
McWilliams, Miss, I. P. M., Fakumen, via Newchwang.
Mead, A. W., C. I. M., Hweichow, An., via Hangchow.
Mead, Miss, C. E. Z., Foochow.
Mead, Miss L. I., A. B. C. F. M., Peking.
Meadows, J. G., M.D., and wife, S. B. C., Wuchow, via Canton.
Meadows, J. J., C. I. M., Shaohingfu, Che.
Meadows, Miss J., S. B. C., Wuchow, via Canton.
Meadows, Miss L., C. I. M., Shaohingfu, Che.
Meadows, Miss Lily, C. I. M., Shaohingfu, Che.
Meebold, Miss A. J., A. B. C. F. M., Inghok, via Foochow.
Meech, S. E., L. M. S., Peking.
Meedar, M., and wife, Finn. M. S., Yuingting, via Shashi.
Meek, Miss G. E., M. E. M., Tientsin.
Meggy, Miss, Unc., Pakow, via Tangshan.
Meigs, F. E., and wife, F. C. M., Nanking.
Meikle, J., and wife, C. I. M., Singfenghsien, Ki., via Kiukiang.
Mellodey, Miss L., C. M. S., Mienchuhsien, Sze.
Mellor, Miss A. E., C. I. M., Liangchowfu, Kan., via Hankow and Sianfu.

Mellow, J. H., C. I. M., Pingyaohsien, Sha., via Peking.
Melrose, Mrs. M. R., A. P. M., Nodoa, Hainan.
Melville, T., and wife, Unc., Fungsinhsien, via Kiukiang.
Menzies, J., M.D., C.M., and wife, C. P. M., Hwaikingfu, Ho.
Menzies, J. M., B.Sc., B.A., D.L.S., and wife, C. P. M., Wuan, Ho.
Menzies, Mrs. A., C. I. M., Wenchow, Che.
Merchant, Miss, C. M. S., Tosung, via Foochow.
Merian, E. A., C. I. M., Anshunfu, Kwei., via Yochow and Kweiyang.
Merrill, L., M.D., M. E. M., Chinkiang.
Merrill, Miss C. E., M. E. M., Kiukiang.
Merrington, Mrs., Unc., Tu-chia-wo-p'u via Tangshan.
Merrins, E. M., M.D., and wife, A. C. M., Wuchang.
Merritt, E. L., C. I. M., Anking, An.
Mertens, Miss E. D., C. M. S., Chungpa, Sze.
Messimer, Miss R., R. C. in U. S., Chenchow, Hu.
Metcalf, G. E., C. I. M., Sa-p'u-shan (Wutingchow) via Yunnanfu.
Metcalfe, Miss G. E., C. M., Ningpo.
Metcalfe, Miss E. E., C. M., Ningpo.
Meuser, E. N., M. E. M., Chungking.
Meyer, O., and wife, Rhen. M. S., Hongkong.
Meyer, Miss L., Ind., Tsaohsien, Shantung.
Middleton, R. W., and wife, C. I. M., Meihsien, She., via Hankow, and Sianfu.
Miederer, C., C. I. M., Linkiang, via Kiukiang.
Miles, G., and wife, W. M. S., Hanyang, via Hankow.
Miller, A., C. I. M., Fenghwa, Che., via Ningpo.
Miller, E.D., and wife, Sev. D.A., Hankow.
Miller, E. P., A. C. M., Wuchang.
Miller, G., and wife, M. E. M., Wuhu.
Miller, J. A., and wife, A. P. M., Shuntehfu, Chihli.
Miller, S., C. M. A., Wuchow.
Miller, Mrs. B., Sev. D. A., Shanghai.
Miller, Miss B., W. U. M., Shanghai.
Miller, Miss C. A., S. B. C., Laichow, via Chefoo.
Miller, Miss E. J., M.B., Ch.B., U. F. C. S., Liaoyang.
Miller, Miss I. M., M.D., M. E. M., Tientsin.
Miller, Miss K. G., F. C. M., Wuhu.
Millican, F. R., and wife, A. Free M. M. in C., Chihsien, Honan.
Milligan, Miss B., P. M., Hongkong.
Milligan, Miss E., Door of Hope, Shanghai.
Mills, D. J., and wife, C. I. M., Kiukiang.
Mills, Mrs. A. T., A. P. M., Chefoo.
Millward, W., A.B., and wife, M. E. M., Nanking.
Milne, Miss A. E., Chefoo Industrial M., Chefoo.
Milsum, W. B., and wife, C. I. M., Pingyaohsien, Sha., via Peking.

Milward, W., and wife, N. B. S. S., Amoy.
Miner, G. S., and wife, M. E. M., Foochow.
Miner, Miss L., A. B. C. F. M., Peking.
Minniss, Miss L. V., A, B. F. M. S., Kinhwafu.
Minter, Mrs. G., C. M. A., Wuhu.
Minty, C. S., and wife, W. M. S., Kwangtsi, Hupeh.
Miskelly, W., M.A., I. P. M., Moukden.
Mitchell, E. C., and wife, A. R. P. M., Do Sing via Canton.
Mitchell, I. E., M.D., C.M., L. M. S., Hongkong.
Mitchell, R. A., B.A., and wife, C. P. M., Weihweifu, Ho.
Mitchell, T. W., and wife, A. P. M., Chenchow, Hunan.
Mitchell, W. A., and wife, M. E. So., Soochow.
Mitchell, Miss Ida, M.D., I. P. M., Fakumen, via Newchwang.
Mitchell, Miss M. S., A. C. M., Shanghai.
Mitchil, Mrs. C. W., Women's Home, Shanghai.
Mjelve, H., and wife, Nor. L. M., Nanyangfu, Honan.
Moberg, Miss S. O., S. C., Weihsien.
Moe, Sister, A. L. M., Sinyangchow, Honan.
Moffett, L. I., and wife, A. P. M. So., Kiangyin.
Moffett, L. M., A. P. M. So., Tsingkiangpu, via Chinkiang.
Moffett, Miss C., A. P. M. So., Kiangyin.
Mohler, F. M., B.A., and wife, Y. M. C. A., Hongkong.
Mole, R. Howard, B.A., M.D., U. F. C. S., Moukden.
Moler, Miss M., C. I. M., Pingyanghsien, via Wenchow.
Molland, Mrs, L., F. C. M., Nanking.
Molland, Miss M., F. C. M., Chuchow, An.
Molloy, Miss M. E., Ind., Ichang.
Molony, H. J., D.D., Bishop, and wife, C. M. S., Ningpo.
Mönch, F., and wife, Ger. C. A. M., Tsungjen, Ki., via Kinkiang.
Moncrieff, H., M.A., and wife, E. P. M., Shoka, Formosa.
Monsen, Miss, Nor. L. M., Nanyangfu, Ho.
Montfort, Miss, C. E. Z., Sieng-iu, via Foochow.
Montgomery, J. H., M.B., Ch.B., and wife, E. P. M., Changpu, via Amoy.
Montgomery, T. H., and wife, A. P. M., Tsingtau.
Montgomery, W. E., and wife, E. P. M., Tainan, Formosa.
Montgomery, Miss H. M., A. P. M., Kiungchow, Hoihow, Hainan.
Moody, Miss L., C. I. M., Anjen, Ki., via Kiukiang.
Mooman, Miss A., P. M., Shanghai.
Moon, Miss Lottie, S. B. C., Tengchowfu, via Chefoo.
Mooney, J. P., M.D., A. P. M. So., Soochow.
Moore, A., and wife, C. I. M., Siningfu, Kan., via Hankow and Sianfu.
Moore, P. R., and wife, A. B. F. M. S., Hangchow.
Moore, Miss, C. M. S., Foochow.
Moore, Miss M. B., C. M. S., Pakhoi.
Moore, Miss M. E., B.A., C. S. M., Ichang.

Moorman, Miss M. E., S. B. C., Yangchow, via Chinkiang.
Moran, H. A., B.A., B.D., and wife, Y. M. C. A., Hankow.
Morgan, E., and wife, C. L. S., Shanghai.
Morgan, E. L., and wife, S. B. C., Laichow.
Morgan, E. W., B.A., B.D., and wife, C. M. M., Chengtu.
Morgan, L. S., M.D., and wife, A. P. M. So., Haichow.
Morgan, Miss C., C. I. M., Talifu, via Yunnanfu.
Morgan, Miss I. V., C. M. A., Nanlinghsien, via Wuhu.
Moritz, Miss S., H. M. for Blind, Kowloon.
Morley, A., L.R.C.S., & P., Ed., and wife, W. M. S., Teianfu, via Hankow.
Morris, D. B. S., and wife, A. P. M., Hwaiyuan, An., via Nanking.
Morris, H. H., M.D., and wife, A. C. M., Shanghai.
Morris, Miss Jean, C. M. S., Hangchow.
Morris, Miss F. L., C. I. M., Kiehsiu, Sha., via Peking.
Morris, Miss M. C., Door of Hope, Shanghai.
Morris, Miss S., C. M. S., Hangchow.
Morrison, Miss M. C., R. C. in A., Chiangchiu, via Amoy.
Morse, W. R., M.D., and wife, A. B. F. M. S., Suifu.
Mort, Miss, C. M. S., Gengtau, via Foochow.
Mortenson, Miss A., S. A. M. C., Nanchanghsien.
Mortimore, W. J., B.A., and wife, M.D., C. M. M., Chungcheo, Sze.
Morton, Miss A. R., A. P. M., Shanghai.
Morton, Miss E. H., A. P. M. So., Tsingkiangpu.
Morton, Miss M. D., A. P. M., Shanghai.
Mosher, G. E., and wife, A. C. M., Wusih.
Moule, H. W., B.A., and wife, C. M. S., Hangchow.
Moule, W. A. H., and wife, C. M. S., Shanghai.
Moule, W. S., M.A., and wife, C. M. S., Ningpo.
Moule, Miss J. F., C. M. S., Hangchow.
Moull, Miss E., C. M. A., Shanghai.
Mowatt, J. A., B.A., and wife, C. P. M., Hwaikingfu, Ho.
Mower, Miss M., C. I. M., Hwailu, Chi., via Peking.
Mowtow, Miss, Nor. L. M., Künchow, Hupeh.
Moyes, J., and wife, A. B. S., Chungking.
Mudd, Wm., E. B. M., Sianfu.
Muir, D. D., L.R.C.P. & S., and wife, U. F. C. S., Moukden.
Muir, J. R., and wife, C. I. M., Batang, Sze.
Muir, Miss G. M., C. I. M., Shanghai.
Muir, Miss W., M. E. M., Nanking.
Müller, G., and wife, Ger. C. A. M., Lungchuan, Che., via Wenchow.
Müller, H., and wife, Ber. M., Kiaochow,
Müller, J., and wife, Ber. Fo. Ho., Hongkong.
Müller, W., and wife, C. M. S., Foochow.
Müller, Miss A., Liebenzell M., Yangchow, via Chinkiang.

Mulliken, Miss R., A. B. C. F. M., Canton.
Mulloney, J. J., M.D., and wife, M. E. M., Peking.
Mundle, Miss S., U. F. C. S., Liaoyang, via Newchwang.
Munford, D. C., M.D., and wife, U. E. C. M., Liling, via Yochow.
Mungeam, H. J., and wife, C. I. M., Pingyaohsien, Sha., via Peking.
Munn, W., C. M. S., Mienchow, Sze.
Munroe, E. R., and wife, Oriental M. S., Yaumatei, via Hongkong.
Munson, E. H., Ph.B., Y. M. C. A., Foochow.
Murdock, Miss A., M.D., A. P. M., Hwaiyuan, An., via Nanking.
Murdock, Miss Margaret, A. P. M., Hwaiyuan, An., via Nanking.
Murdock, Miss Mary, A. P. M., Hwaiyuan, An., via Nanking.
Murfitt, Miss J. E., U. M. C. M., Ningpo.
Murray, A. H. J., B.A., Anglo-Chinese College, Tientsin.
Murray, D. S., and wife, L. M. S., Tsangchow, via Tientsin.
Murray, E., and wife, C. I. M., Chefoo, Sung.
Murray, John, A. P. M., Chinanfu.
Murray, Mrs. W. H., M. for Chinese Blind, Peking.
Murray, Miss C. K., C. I. M., (in England).
Murray, Miss E. M., A. P. M., Siangtan, Hunan.
Murray, Miss H., M. for Chinese Blind, Peking.
Murray, Miss M., C. I. M., Yangchow, Ku., via Chinkiang.
Mussen, H., A. P. M., Shanghai.
Myers, C. M., M.A., and wife, A. P. M., Shanghai.
Myers, Miss A. M., M.D., A. C. M. Shanghai.
Myers, Miss B., U. Br. in C., Canton.
Mylne, C., U. M. C. M., Chaotung, Yun.
Myrberg, A. A., S. C. A., Kweihwating, Sha., via Peking.

Nagel, A., and wife, B. M., Lilong, via Hongkong.
Nagel S. A., and wife, S. D. A., Waichowfu.
Nairn, Miss E. D., A. B. F. M. S., Shaohingfu.
Nance, W. B., and wife, M. E. So., Soochow.
Napier, A. Y., and wife, S. B. C., Yangchow, via Chinkiang.
Naumann, K. B., B.A., B.D., C. I. M., Taiho, An., via Wuhu.
Neal, J. B., M.D., and wife, A. P. M., Tsinan, via Tsingtau.
Neale F. H., and wife, C. I. M. (in America).
Neaum, Miss G., C. M. S., Chungpa, Sze.
Neave, J., and wife, C. M. M., Chengtu.
Nelson, C. A., and wife, A. B. C. F. M., Canton.
Nelson, C. J., and wife, S. A. M. C., Kinchowfu, via Hankow.
Nelson, D., and wife, A. L. M., Sinyangchow, Honan.
Nelson, T. K., A. C. M., Shanghai.
Nelson, Miss A., S. A. M. C., Siangyang.
Nelson, Miss L., M. E. M., Chengtu.
Nesse, H. M., A. L. M., Kioshan, Honan.
Netland, Mrs. O., A. L. M., Kioshan, Honan.
Nettleton, Miss, C. M. S., Kieniang, via Foochow.

Neubacher, M., and wife, B. M., Fophin, via Swatow, Hsingning. and Laulung.
Neumann, G. B., A.B., and wife, M. E. M., Chengtu.
Neumann, Miss E., Ber. M., Shiuchowfu, via Canton.
Newby, Miss A., M. E. M., Chinkiang.
Newcombe, Miss B., C. E. Z., Sangiong, via Foochow.
Newell, G. M., and wife, A. B. C. F. M. Foochow.
Newell, Miss M. E., M.D., W. U. M., Shanghai.
Newton, C. H., and wife, A. P. M., Kiungchow, via Hoihow, Hainan.
Newton, W. C., and wife, S. B. C., Hwanghsien, via Chefoo.
Newton, Miss, C. M. S., Lienkong, via Foochow.
Newton, Miss G., A. P. M., Paotingfu.
Niblock, H. B., New Miss. Home, Chefoo.
Nicholaisen, Miss M., M. E. M., Sienyu, via Foochow.
Nicholls, A. G., C. I. M., Sap'ushan, Wutingchow, via Yunnanfu.
Nichols, H. S., and wife, C. M. A., Nanlinghsien, via Wuhu.
Nichols, J., and wife, Chefoo Industrial Mission, Chefoo.
Nichols, J. W., and wife, S. B. C., Wusih.
Nichols, Miss E., A. C. M., Shanghai.
Nicholson, Miss, C. M. S., Ningteh, via Foochow.
Nickalls, E. C., and wife, E. B. M., Tsingchowfu, Shantung.
Niederhauser, Miss A., Ev. M., Shenchowfu, Hunan.
Nielsen, N., M.D., D. L. M., Hsiuyen, via Newchwang.
Nielson, A. B., M.A., E. P. M., Tainan, Formosa.
Nielson, Miss E., D. L. M., Takushan, via Newchwang.
Nightingale, S. J., and wife, C. M. S., Siengsin, via Foochow.
Niles, Miss M. W., M.D., A. P. M., Canton.
Nilsen, Miss Anne, H. S. M., Fancheng, via Hankow.
Nilson, J. G., and wife, S. C. A., Lungchow, She., via Hankow.
Nilson, P., and wife, S. C. A., Pinchow, Sha., via Hankow and Sianfu.
Nilssen, J. E., M.A., M.D., and wife, Nor. M. S., Changsha.
Nilsson, K., and wife, S. M. S., Hwangchow, via Hankow.
Nilsson, Miss I., S. M. S., Wuchang.
Nisbet, Miss, C. E. Z., Kutien, via Foochow.
Noltenius, Miss D., E. P. M., Amoy.
Norden, Miss L., S. C. A., Kienyang, via Hankow.
Nordlund, V., and wife, S. A. M. C., Siangyang, Hu.
Norgaard, P., D.L.M., Y. M. C. A., and wife, Hsinyen, Manchuria.
Norman, Miss L., C. M. M., Chengtu.
Norman, Miss R., Unc., Shangkaohsien, via Kiukiang.
Norris, F. L., M.A., C. E. M., Peking.
North, T. E., B.A., and wife, W. M. S., Hanyang, via Hankow.
North, Miss H. F., S. B. C., Canton.
Nourse, Miss M. A., A. B. F. M. S., Hangchow.
Nowack, W. N., and wife, Ind., Piyanghsien, Honan.
Noyes, H. V., D.D., and wife, A. P. M., Canton.

Noyes, W. D., and wife, A. P. M., Canton.
Noyes, Miss H., A. P. M., Canton.
Nyberg, Miss L., Finn. M. S., Yuingting, via Shashi.
Nyffenegger, Miss A., Ind., Tsaohsien, Shantung.
Nylen, Miss O., S. M. S., Machenghsien, via Hankow.
Nylin, Miss L. M., Sw. M. in China, Puchowfu, via Peking.
Nystrom, Mrs. C. F., C. I. M., Ningsiafu, Kan., via Hankow and Sianfu.
Nystul Miss I., Aug., Yuchow, Honan.

Oakes, W. L., B.D., W. M. S., Yiyang, Hunan.
Oakeshott, Miss R. E., C. I. M., Shanghai.
Oatway, Miss F. E., C. M. S., Gengtau, via Foochow
Oberg, O. E., and wife, S. C. A., Saratsi, Sha., via Peking.
Ockenden, E. C., and wife, Unc., Weihaiwei.
Odden, Miss G., Chihli M., Süanhwafu.
Oehler, W., and wife, B. M., Chonghangkang, via Hongkong.
Oehme, Miss L. E., C. M. A., Pingnam, via Wuchow.
Ogborn, Miss K. L., M. E. M., Wuhu.
Ogden, J. C., and wife, F. C. M., Batang.
Ogden, Miss E. A., C. I. M., Kianfu, Ki., via Kiukiang.
Ogden, Miss L. G., C. I. M., Shunking, Sze.
Ogden, Miss M. R., A. C. M., Anking.
Ogilvie, C. L., and wife, A. P. M., Peking,
Ogsbury, Miss B. M., R. C. in A., Amoy.
Ohrset, Miss I., Nor. L. M., Laohokow, via Hankow.
Oistesö, I. B., Nor. L. M., Tengchow, Honan.
Oldfield, W. H., and wife, C. M. A., Lauchow, via Wuchow.
Oldham, H. W., E. P. M., Changpu, via Amoy.
Oldt, F., M.D., and wife, U. Br. in C., Canton.
Olesen, O., and wife, D. L. M., Hsiuyen, via Newchwang.
Olesen, P. O., and wife, C. I. M., Chenyuan, Kwei., via Yochow.
Oliver, Miss, W. M. S., Wuchang.
Oliver, Miss E., A. F. M., Nanking.
Olney, Miss S., E. P. M., Tsingchowfu.
Olsen, C. A., S. Holiness, Tienchen, Sha., via Peking.
Olsen, F., and wife, C. I. M., Kiungchow, Sze., via Chungking.
Olsen, R. and wife, Nor. L. M., Shihwakai, Hupeh.
Olsen, Miss O., S. C. A., Pingliang, via Hankow, and Sianfu.
Olson, H., S. C. A., Chefoo, Sung.
Olson, Miss A., S. C. A., Sangkiachwang, Wukung, She., via Hankow and Sianfu.
Olson, Miss C., H. S. M., Fancheng, via Hankow.
Olson, Miss E., H. S. M., Fancheng, via Hankow.
Olsson, J. E., Sw. M. in C., Hoyang, She., via Hankow and Honanfu.
Omelvena, J., M.A., I. P. M., Sinminfu, via Newchwang.
Omland, Miss, Nor. L. M., Shihwakai, Hu.

O'Neill, F. S. W., M.A., and wife, I. P. M., Fakumen, via Newchwang.
O'Neill, Miss A., C. P. M., Hwaikingfu, Honan.
Onley, F. G., and wife, L. M. S., Tsaoshih, via Hankow.
Onyon, Miss M., C. M. S., Lienkong.
Openshaw, H. J., and wife, A. B. F. M. S., Yachowfu, via Chungking.
Organe, Miss, L. M. S., Hankow.
Orr-Ewing, A., and wife, C. I. M., Kiukiang.
Orr, J. S., and wife, C. I. M., Yangchow, Ku., via Chinkiang.
Osborne, Miss O., S. D. A., Chowkiakow.
Osgood, E. J., M.D., and wife, F. C. M., Chuchow, An., via Nanking.
Osnes, E., and wife, Nor. L. M., Laohokow, via Hankow.
Ost, J. B., and wife, C. M. S., Chuki.
Österdahl, Miss A. E., S. Holiness, Tsoyun, Sha., via Peking.
Ossergaard, Mr., Nor. L. M., Laohokow, Hupeh.
Otis, Miss Dora, M. E. So., Shanghai.
Otte, Mrs. F. C., R. C. in A., Amoy.
Ovenden, Miss G., L. M. S., Amoy.
Oviatt, Miss G., Faith Mission, Wuhu.
Oviatt, Miss M., Faith Mission, Wuhu.
Owen, J. C., and wife, S. B. C., Pingtu, via Kiaochow.
Owen, J. W., and wife, C. I. M., Changteh, Hun.
Owings, D. H., S. B. C., Kongmoon,
Oxner, Mrs. C. H., S. B. C., Pingtu, via Kiaochow.
Oysbury, Miss B. M., R. C. in A., Amoy.

Packenham-Walsh, W. S., B.A., and wife, C. M. S., Foochow.
Paddock, B. H., and wife, M. E. M., Yenpingfu.
Paddock, Miss A. E., Y. W. C. A., Shanghai.
Page, A. H., and wife, A. B. F. M. S., Swatow.
Page, I., and wife, C. I. M., Anshunfu, Kwei., via Yochow and Kweiyang.
Page, N., and wife, W. M. S., Teianfu, via Hankow.
Page, Miss, C. E. Z. M., Longuong, via Foochow.
Page, Miss F. J., C. I. M., Pachow, Sze., via Ichang.
Page, Miss P., A. B. F. M. S., Suifu, via Chungking.
Paine, Miss T. L., A. C. M., Soochow.
Painter, G. W., D.D., A. P. M. So., Hangchow.
Pakenham, H. R., B.A., M.B., C. M. S., Kienningfu, via Foochow.
Palleseu, Miss, D. L. M., Kwantien Manchuria.
Palmberg, E., and wife, S. C. A., Lichuanhsien, She.
Palmberg, G., S. C. A., Lichuanhsien, She.
Palmborg, Miss R. W., M.D., Seventh D. B., Shanghai,
Palmer, J., and wife, C. I. M., Ningpo, Che.
Palmer, Miss, F. C. M., Nanking.
Palmer, Miss E., C. I. M., Lanchi, Che., via Hangchow.

Pantin, Miss M., L. S. A., C. E. Z., Pingnan, via Foochow.
Park, W. H., M. D., and wife, M. E., So., Soochow.
Park, Miss C., M. E. So., Shanghai.
Parker, A. P., D.D., and wife, M. E. So., Shanghai.
Parker, G., and wife, C. I. M., Kingtzekwan, Ho., via Hankow.
Parker, H., C. I. M., Anking An.
Parker, J., and wife, C. M. M., Chungking.
Parker, J., and wife, C. M. S., Kweilinfu, Kwangsi
Parker, R. A., and wife, M. E. So., Changchow, via Shanghai.
Parker, Miss Alice, S. B. C. Yangchow, via Chinkiang.
Parker, Miss E., C. M. S., Hangchow.
Parmenter, Miss M., C. M.A., Nanlinghsien, via Wuhu.
Parr, Miss E. M,, C. I. M., Tuhshan, Kwei, via Yochow.
Parry, F. E., C. I. M., Anking, An.
Parry, H. L., M.R.C.S., L.R.C.P., and wife, C. I. M., Chungking, Sze.
Parry, Miss A. L., C. I. M , Chungking, Sze.
Parsons, C. H., B.A., C. I. M., Paoning, Sze., via Ichang and Wanhsien.
Parsons, H., and wife, U. M. C. M., Chaotung, Yun.
Partch, G. E., A. P. M., Shanghai.
Partridge, J. A., C. E. M., Yungchinghsien.
Partridge, S. B., D. D., and wife, A. B. F. M. S., Swatow.
Paterson, J. L. H., M.B., Ch.B., L. M. S., Wuchang.
Paterson, T. C., M.D., and wife, E. B. M., Tsowping, via Kiaochow.
Paton, B. L., M.D., and wife, E. P. M., Changchowfu, via Amoy.
Paton, W., and wife, E. P. M., Swatow.
Paton, W. B., B.A., and wife, E. P. M., Wukingfu, via Swatow.
Paton, Miss M., E. P. M., Swatow.
Paton, Miss M., U. F. C. S., Ashiho, via Newchwang.
Patterson, B. C., and wife, M.D., A. P. M. So., Sutsien, via Chinkiang.
Patterson, Miss E. G., A. P. M., Lienchowfu.
Patton, C. E., and wife, A. P. M., Yeungkong.
Patton, Miss L. R., A. P. M., Canton.
Paul, A., and wife, F. C. M., Wuhu.
Paulson, E., S. C. A., Sianfu, via Hankow.
Paxson, Miss Ruth, Y. W. C. A., Peking.
Paxton, J. W., and wife, A. P. M. So., Chinkiang.
Payne, H., and wife, E. B. M., Tsowping, via Kiaochow.
Payne, Miss J. E., A. B. C. F. M., Peking.
Peacock, Miss N., M. E. So., Sungkiangfu.
Peake, E. C., M.B., C.M., and wife, L. M. S., Hengchowfu, Hunan.
Pearce, T. W., L. M. S., Hongkong.
Pearce, Miss E. C., C. I. M., Chefoo, Sung.
Pearse, E., and wife, C. I. M., (in England).
Pearse, Miss G., C. I. M., Hokow, Ki., via Kiukiang
Pearse, Miss J. B., C. I. M., Chefoo, Sung.

Pearson, Miss N., C. I. M., Tsunyi Kwei., via Clungking.
Peat, J. F., and wife, M. E. M., Chungking.
Pedersen, Miss I., A. L M., Kioshan, Honan.
Peel, Miss S., B. Sc., L. M. S., Chichow, via Peking.
Peet, L. P., and wife, A. B. C. F. M., Foochow,
Peet, Miss S. C., C. I. M., Fukow Ho., via Hankow.
Peill, E. J., M. B., C.M., F.R.C.S., and wife, L. M. S., Peking.
Peill, S. G., M.B., C. M., and wife, L M. S., Tsangchow, via Tientsin.
Pell, J. W., L.R.C.S. and P., Ed., and wife, W. M. S., Tayeh via Hankow.
Pemberton, Miss R. J., C. I. M., Paoning, Sze., via Ichang and Wanhsien.
Perkins, Miss E.W., M.D., L. M. S., Hongkong.
Perkins, Miss A. L., W. M. S., Canton.
Perkins, Miss E. S., A. B. C. F. M., Diongloh, via Foochow.
Perley, D. M., B. A., B.D., and wife, C. M. M., Chungking.
Perriam, A. G., E. B. M., Chowts'un.
Persson, Miss M., Sw. B. M., Chucheng.
Peter, W. W., M.D. and wife, Ev. M., Shenchowfu, Hunan.
Peters, Miss M., M. E. M., Kucheng, via Foochow.
Peters, Miss S., M. E. M., Nanking.
Peterson, Miss D., P. M., Chengtingfu, Chi.
Peterson, J. and wife, S. A. M. C., Fancheng, via Hankow.
Peterson, Miss T., H. S. M., Taipingtien, via Hankow.
Petersson, Miss E., S. C. A., Chenyuan, Kingchow, Kan., via Hankow and Sianfu.
Petersson, Miss M. J., A. Free M. M., Chengchow.
Petterson, Miss Ida, S. M. S., Ichang.
Pettersson, Miss B. M. P., Sw. M. in C., Sinanhsien, Ho., via Hankow.
Pettigrew, Miss Jessie L., S. B. C., Hwanghsien, via Chefoo.
Pettus, W. B., B A., and wife, Y. M. C. A., Shanghai
Pfannemüller, H. and wife, Ger. C. A. M., Nanfeng, via Kiukiang and Kienchangfu.
Phelps, Miss I., A. B. C. F. M., Paotingfu via Tientsin.
Phelps, Miss K. E., A. C. M., Wuchang.
Phillimore, Miss R., C. E. M., Peking.
Phillips, A. A., and wife, C. M. S., Mienchow, Sze.
Phillips, H. S., B.A., and wife, C. M. S. Kienningfu, via Foochow.
Phillips, L. G., B.D., L. M. S., Amoy.
Phillips, W., M.D., I. P. M., Newchwang.
Phillips, Miss M., M.B., C. E. M., Pingyin, via Chefoo.
Picken, W. S., and wife, C. E. M., Dalny.
Pierce, L. W., and wife, S. B. C., Yangchow, via Chinkiang.
Pierce, Miss P., Oriental M. S., Yaumatei, via Hongkong.
Pike, D. F., and wife, C. I. M., Tushan, via Canton and Wuchow.

Pike, Miss C. A., C I. M., Kiehsiu, Sha, via Peking.
Pilley, E., M. E. So., Huchowfu.
Pillow, W. H., W. M. S., Yungchowfu, Hunan.
Pillow, Miss, W. M. S., Yungchowfu, Hunan.
Pilson, Miss E. I., C. I. M., Fukow, Ho., via Hankow.
Piper, Miss E. C., A. C. M., Wusih.
Pirkis, Miss R. L., C. I. M. Shanghai.
Pitcher, P. W., M.A., and wife, R. C. in A., Amoy.
Pitman, Miss R. J., P.M. Hongkong.
Pitts, Miss A.M., C. M. S., Hongkong.
Platt, J. C., and wife, C. I. M., Kwanganchow, Sze., via Ichang and Wanhsien.
Player, Miss C. E., C. M. S., Mienchuhsien, Sze.
Plewman, T. E., and wife, C. M. M., Chengtu.
Plumb, Miss F. J., M. E. M., Foochow.
Plummer, Dr. W. E., and wife, U. M. C. M., Wenchow.
Plymire, V. J., C. M. A., Kweiteh, Kan.
Polhill, A. T., M. A., and wife, C. I. M., Suitingfu, via Ichang and Wanhsien.
Polk, Miss M. H., M.D., M. E. So., Soochow.
Polland, Dr. and wife, F. C. M., Nantungchow.
Pollard, S., and wife, U. M. C. M., Chaotung, Yun.
Pollock, J. C., A. P. M., Shanghai.
Pollock, W. J., C. E. M., Yenchowfu.
Ponnighaus, Rev., Rhen M. S., Taipeng, via Canton.
Porteous, G., and wife, C. I. M., Sa-pu-shan (Wutingchow) via Yunnanfu.
Porteous, R. W., and wife, C. I. M., Yuanchow Ki, via Kiukiang.
Porter, H. D., M.D., D.D., A.B.C. F.M., Pangchuang via Tientsin.
Porter, R. B., C. I. M., Shunking, Sze., via Ichang and Wanhsien.
Porter, L. C., and wife, A. B. C. F. M., Tungchow, Chi.
Porter, Miss L., Bk. Room and Educ. Depository, Shanghai.
Porter, Miss Ida, A. C. M., Tsingpu. via Shanghai.
Portway. A. C. R., and wife, C. I. M., Luchow, via Chungking.
Posey, Miss M. A., A. P. M., Shanghai.
Post, H. J., A. C. M., Shanghai.
Postance, Miss, C. M. S., Hokchiang, via Foochow.
Pott, F. L. H., D.D., and wife, A. C. M., Shanghai.
Poulter, Miss J., C. M. S., Hokchiang, via Foochow.
Poulter, Miss M., M.D., C. M. S., Hokchiang, via Foochow.
Powell, R., and wife, C. I. M., Panghai (Chenyuan), Kwei., via Yochow.
Powell, Miss A., M. E. M., Peking.
Powell, Miss E. A., C. I. M., Chefoo, Sung.
Pownall, Mrs. H. E., Unc., Nanchang, via Kiukiang.
Pownall, Miss A. J., C. M. S., Anhsien, Sze.

Preedy, A., and wife, C. I. M., Lanchowfu, Kan., via Hankow and Sianfu.
Prentice, Miss E. M., P.C.N.Z., Canton.
Preston, T. J., and wife, A. P. M., Changteh, Hunan.
Price, A. Mck., C. I. M., Anking, An.
Price, F. M., and wife, S, C. M., Tamingfu.
Price, H., and wife, Unc., Nanchang, via Kiukiang.
Price, P. F., and wife, A. P. M. So., Tunghianghsien, via Kashing.
Price, Rt. Rev. Bishop, M.A., C. M. S., Foochow.
Price, Miss. L. W., S.B.C., Shanghai.
Priest, Miss S., S.B.C. Shanghai.
Primm, Miss C. A. Ph.B., Y. M. C. A. Shanghai.
Pringle, Miss E. F., M.B., Ch.B., U. F. C. S., Mukden.
Probst, Miss E. J., E. P. M. Wukingfu, via Swatow.
Procter, J.T., and wife, A. B. F. M. S., Shanghai.
Provence, H. W., Th.D., and wife, S.B.C., Shanghai.
Pruen, W. L., L.R.C.P. & S., and wife, C. I. M., (in England).
Pruitt, C. W., and wife, S.B.C., Chefoo.
Prytz, Miss F., Sw. M. in China, Puchowfu, via Peking.
Pullar, H. W., M.A.. and wife, U. F. C. S., Yungling, via Newchwang.
Purnell, Miss J. B., C. I. M., Wenchow, Che.
Puutula, O, Fin. M. S., Hzeli via Shashi.
Pye, Watts O., A. B. C. F. M., Fenchow.
Pyke, J. H., D.D., and wife, M. E. M., Tientsin.
Pyke, Miss M. A., C. P. M., Changteho, Ho.
Pyle, Miss M., C. I. M., Chefoo, Sung.
Pyle, Miss M. E., M. E. So., Soochow.
Pylkkanen, W., and wife, Finn, M S. Tsingshih, via Shashi.

Quick, L. B. and wife, C. M. A., Wuchow.
Quimby, Miss F., A. A. C., Chaohsien.
Quinn, Miss M., C. M. A., Tsingyang, via Wuhn.
Quirmbach, A. P., and wife, C. M. M., Kiatingfu.

Ralston, Miss K., C. I. M., Hwangyen, Che., via Ningpo.
Raminger, K., and wife, B.M., Phyangtong via Swatow and Hsingning.
Ramsay, Miss, C. M S., Kieniang via Foochow.
Ramsay, Miss I. W., C. I M., Chungking.
Ramsay, Miss L., E. P. M., Changchowfu, via Amoy.
Ranck, C. E., and wife, Ev. M., Shengchowfu, Hunan.
Rankin, H. F., and wife, E. P. M., Amoy.
Rankin, Miss L., M. E. So., Huchowfu.
Rankine, Mrs., C. S. M., Ichang.
Ransome, Miss E., C. E. M. Peking.
Rape, C. B., and wife, M. E. M., Chungking.

Rasmusen, Miss C., L. Br. M., Tsaoyang, via Hankow.
Rasmussen J., Cand., Theol., Y. M. C. A., Peking.
Rasmussen, Miss J. Voss, C. I. M., Yencheng, Ho., via Hankow.
Rattenbury, H. B., B.A., and wife, W. M. S., Wuchang.
Raw, Miss E., F. C. M., Nanking.
Rawlings, Miss H. M., A. B. F. M. S., Huchowfu.
Rawlinson, F., and wife, S.B.C. Shanghai.
Rea, Miss E. E., S.B.C. Wuchow.
Rea, Miss O., M.D., C. M. M., Chengtu.
Read, B., M. P. S., Union Medical College, Peking.
Read, Miss E. M., C. M. S., Chuki.
Readshaw, Miss C., C. I. M., Ningkwofu, An, via Wuhu.
Redfern, H. S., M.Sc., and wife, U. M. C. M., Ningpo.
Reed, H. T., and wife, M. E. So., Sungkiangfu.
Reed, Miss B.P., A. B. C. F. M., Peking.
Rees, P., B. A., B. Sc., M. D., and wife, W. M. S., Wuchow, via Hongkong.
Rees, W. H., and wife, L. M. S., Peking.
Rees, Miss G., C. I. M., Yangchow, Ku., via Chinkiang.
Reeves, C. W., and wife, C. M. S., Kienningfu, via Foochow.
Rehnberg, Miss A., C. I. M., Changshan, Che., via Hangchow.
Reiber, Miss L., Liebenzell Mission, Changsha, Hun.
Reichelt, K. L., and wife, Nor. M. S., Ningsiang, via Changsha, Hunan.
Reid, J. T., and wife, C. I. M., Takutang, Ki., via Kiukiang.
Reid, Miss A., C. S. M., Ichang.
Reid, Miss E. P., C. I. M., Takutang, Ki., via Kiukiang.
Reid, Miss F. M., Ind., Tsechowfu, via Peking and Hwaichingfu.
Reid, Miss H. L., C. I. M., Chihchowfu, An., via Tatung.
Reid, Miss L., C. I. M., Chihchowfu, An., via Tatung.
Reid, Miss M. M., C. I. M., Wananhsien, Ki., via Kiukiang.
Reid, Miss S. H., A. C. M., Shanghai.
Reifsnyder, Miss E., M.D., W. U. M., Shanghai.
Reimert, W. A., and wife, R. C. in U. S., Yochow, via Hankow.
Reinecke, Miss J., H. M. for Blind, Kowloon.
Reinhard, A. H., and wife, S. C., Kwangping.
Reinhardt, Miss B., H. M. Blind, Kowloon.
Relyea, Miss S., A. B. F. M. S., Kinhwafu.
Ren, Pastor, C. I. M., Hangchow.
Renius, V., S. C. A., Sianfu, She., via Hankow.
Renskers, H., R. C. in A., Amoy.
Rentoul, R. W. R., B. A., E. P. M., Wukingfu.
Rentschler, Miss M., Liebenzell M., Yangchow, via Chinkiang.
Reusch, G., jun., B. M., Kayinchow, via Swatow.
Reynolds, Miss F. E., L. M. S., Changchowfu, via Amoy.
Rhein, W., and wife, Ber. M., Lukhang, Fayuen, via Canton.
Rhodes, F. H., and wife, C. I. M., Chefoo, Sung.

Rice, A. D., and wife, A. P. So., Haichow.
Rice, Miss E., C. I. M., Wanhsien, Sze., via Ichang.
Richard, T., D.D., Litt. D., C. L. S., Shanghai.
Richardson, D. W. and wife, C. I. M., Taiping, Che.
Richardson, W., and wife, C. I. M., Taiping, Che., via Ningpo.
Richardson, Miss H. L., M. E. So., Shanghai.
Richardson, Miss L., C. I. M., Sintientsz (Paoning), via Ichang and Wanhsien.
Richmond, Miss A. B., A. C. M., Shanghai.
Ricker, R. C., and wife, M. E. M., Tsechow, Sze.
Ricketts, Miss J., A. P. M., Hangchow.
Ridgely, L. B., B.A., and wife, A. C. M., Wuchang.
Ridgely, Miss E. L., A. C. M., Wuchang.
Ridler, H. B., C. M. S., Hokchiang, via Foochow.
Ridley, H. F., and wife, C. I. M., Siningfu, via Hankow.
Ridley, Miss, L. M. S., Amoy.
Ridley, Miss M., Unc., Sinchanghsien, via Kiukiang.
Rieke, H., and wife, Rhen. M. S., Tungkun, via Canton.
Righter, Miss C. E., A. B. F. M. S., Kinhwafu.
Riley, Miss F., C. I. M., Kwanhsien, Sze.
Riley, Miss J., C. I. M., Chefoo, Sung.
Rinell, J. A., and wife, Sw. B. M., Kiaochow.
Ringberg, M., Sw. M. in C., Honanfu, Ho., via Hankow.
Ririe, B., and wife, C. I. M., Kiatingfu, via Chungking.
Rist, L. R., and wife, C. I. M., Anking, An.
Ritter, Miss P., S. C., Linming, Chi.
Ritzman, M. E., U. E. C. M., Changsha.
Rivington, C.S., M.A., and wife, C. E. M. Peking.
Roach, B. P., and wife, S. B. C., Yingtak, via Canton.
Robb, A. I., and wife, A. R. P. M., Takhing, via Canton.
Robb, J. K., and wife, A. R. P. M., Takhing, via Canton.
Robbins, W., and wife, C. M. S., Ningpo.
Robbins, Miss K., M. S. C. C., Kaifengfu.
Roberts, B. A., and wife, S. D. A., Shanghai.
Robertson, A., and wife, Unc., Laohokow, via Hankow.
Robertson, C. F., M.B., B.S., F.R.C.S., L.R.C.P., E. B. M., Sianfu, Shensi.
Robertson, C. H., B.S., M.E., and wife, Y. M. C. A., Shanghai.
Robertson, D. T., M.A., and wife, U. F. C. S., Moukden.
Robertson, W. E., M.D., and wife, A. P. M., Hengchowfu, Hunan.
Robertson, H. and wife, L. M. S., Tsaoshih, via Hankow.
Robertson, H. D., B.A., and wife, C. M. M., Chengtu.
Robertson, W. W., and wife, C. I. M., Taichowfu, Che, via Ningpo.
Robinson, T., and wife, W. M. S., Shiuchow, via Canton.
Robinson, T. A. S., and wife, C. I. M., Chowchih, via Hankow.
Robinson, T. E., B.A., C. I. M., Paoning, Sze, via Ichang and Wanhsien.

Robinson, Miss A. J., A. R. P. M., Takhing, via Canton.
Robison, B. E., and wife, A. B. F. M. S., Ningpo.
Robotham, Miss A. K., C. I. M., Chefoo, Sung.
Robson, J. K., M.D., U.M.C.M., Wuting, Shantung.
Robson, Miss I. A., C. I. M., Yangchow, via Chinkiang.
Rodberg, Miss H., S. A. M. C. Nanchang, via Hankow.
Rodd, Miss A. R., C. E. Z., Pucheng, via Foochow.
Rodkey, Miss M., P. M., Shiuhing, via Canton.
Rodman, Miss P., A. P. M. So., Kiangyin.
Rodwell, J. P., F. F. M., Chungking.
Roe, Miss M.D., A. P. M. So., Kashing.
Roebuck, Miss M., U. M. C. M., Chuchia, via Ninching.
Roeder, Miss W., A. B. F. M. S., Hanyang.
Röed, O., and wife, Nor. L. M., Laohokow, via Hankow.
Rogers, G. A., and wife, C. I. M., Liangshan, via Ichang, and Wanhsien.
Rogers, R. A., B.A., E. P. M., Changchowfu, via Amoy.
Rogers, W. W., L. Th., C. M. S., Hongkong.
Rogers, Miss L., C. M. S., Hongkong.
Kogers, Miss J. M., I. P. M., Kwangchengtsze.
Rogers, Miss M. J., M. E. So., Soochow.
Röhm, R., and wife, Ger. C. A. M., Chuchow, Che., via Wenchow.
Rolle, Miss M. E. C. M. A., Nanning, via Wuchow.
Rollestone, Miss L. M., A. P. M., Ningpo.
Roloff, Miss A. M., U. E. C. M., Shenchow, Hu.
Romcke, Miss S., C. I. M., Pingyangfu, Sha., via Peking.
Romig, H. G., and wife, A. P. M., Tsiningchow.
Rönkä, Miss I., Finn. M. S., Yuingting via Shashi.
Rönning, N. J. and wife, H. S. M., Fancheng, via Hankow.
Roots, L. H., D.D. (Bishop), and wife, A. C. M., Hankow.
Rosenius, Miss A., Sw. M. in China, Hoyang, She., via Hankow and Honanfu.
Ross, G. M., B.A., and wife, C. P. M., Hwaikingfu, Ho.
Ross, R. M., M.D., and wife, A. P. M. Limchowfu.
Ross, Miss B. A., A. B. F. M. S., Kityang via Swatow.
Ross, Miss M., M.B., C.M., E. P. M. Swatow.
Ross, Miss M., E. P. M., Yungchun via Amoy.
Rossiter, Miss E. A., E. B. M., Taiyuenfu, Sha.
Rout, Miss A., Unc., Weihaiwei.
Row, G. F., and wife, C. I. M., Chefoo, Sung.
Rowe, H. F., and wife, M. E. M., Nanking.
Rowe, J. L., C. I. M., Kanchow, Ki., via Kiukiang.
Rowland, Prof, and wife, M. E. M., Changli, Chihli.
Rowlands, E., B.A., B.D., and wife, L. M. S., Wuchang.
Rowlands, Miss M., B.A., L. M. S., Peking.
Rowley, W., and wife, W. M. S., Anlu, Hankow.
Rowley, Miss G. M., A. P. M., Weihsien.

Roxby, Miss E. M., C. M. S., Yungchowfu. Hunan.
Royall, F. M., and wife, C. C. Z., Shanghai.
Roys, C. K., M.D. and wife, A. P. M., Weihsien, via Tsingtau.
Ruck, H., Ind., Hsinhwa, via Chinkiang.
Rudd, H. F., M.D., and wife, A. B. F. M. S., Ningyuanfu, via Chungking.
Rudland, Miss G., C. I. M., (in England).
Rudy, Miss E. N., C. M. A., Namning, via Wuchow.
Rudy, Miss. S., C. M. A., Namning, via Wuchow.
Rugg, Miss G., C. I. M., Kuling, Ki., via Kiukiang.
Rugh, A., B.A., and wife, Y. M. C. A., Shanghai.
Ruhl, W. N., and wife, C. M. A., Chone Amdo, Tibet.
Ruhnborg, Miss D., S. M. S., Hwangchow.
Russell, W. B., M.D., and wife, M. E. M., Nanking.
Russell, Miss, B.A., W. M. S., Hanyang, via Hankow.
Rust, J. H., M.A., U. F. C. S., Moukden.
Rüter, C., and wife, Rhen. M. S., Thongthauha, via Hongkong.
Rutz, Miss M., G. W. M. U., Shunking, via Ichang, and Wanhsien.
Ryd, J. O., S. C. A., Pinchow, She.
Rydberg, A. E., and wife, S. C. A., Shanghai.
Rydén, B. E., and wife, S. M. S., Shasi.
Rygh, Miss L. A., L. Br. M., Tsaoyang via Hankow.

Sallee, W. E., and wife, S. B. C., Kaifengfu, Honan.
Salquist, Mrs. A. M., A. B. F. M. S., Yachowfu via Chungking.
Saltmarsh, Miss A. I., C. I. M., Tsingkiangpu, Kw., via Chinkiang.
Sama, O. M., and wife, Nor. L. M., Laohokow, Hupeh.
Sames, H., C. I. M., Linkiang, Ki., via Kiukiang.
Samset, K., and wife, Nor. L. M., Lushan, Honan.
Samuelson, Miss R. E., S. Holiness, Tsoyun, Sha., via Peking.
Sandberg, J. T., and wife, S. M. in China, Yüncheng, via Taiyuanfu.
Sanders, A. H., C. I. M., Kutsingfu, via Yunnanfu.
Sanderson, Miss A., C. I. M., Chefoo, Sung.
Sandlin, Miss A. M., S. B. C. Yingtak.
Sarvis, G. W., and wife, F. C. M., Nanking.
Saunders, A. R., and wife, C. I. M., Yangchow, Ku., via Chinkiang.
Saunders, J. R., and wife, S. B. C., Yingtak, via Canton.
Saunders, Mrs., C. M. S., Foochow.
Sautter. A., and wife, B. M., Lenphin, via Canton.
Sauzé, Miss F., C. I. M., Kienping An., via Wulu.
Savin, L., M.R.C.S., L.R.C.P., and wife, U. M. C. M. Chaotung, Yun.
Sawdon, E. W., B. Sc., and wife, F. F. M., Chungking.
Sawyer, R. A., A. C. M., Shanghai.
Sawyer, Miss M.L., A. B. C. F. M., Pangchwang via Tientsin.
Saxelby, Miss E. M., Y. M. C. A., Shanghai
Scammell, Miss M., C. I. M., Yangchow via Chinkiang.
Scarlett, Miss L., S. B. C. Wuchow.

Scatliff, Dr. A. W., and wife, C. M. S. Hokchiang, via Foochow.
Schaeffer, Miss K. L., A. P. M., Kachek via Hoihow, Hainan.
Scheidegger, Miss A., Door of Hope, Chiangwan.
Schempp, Miss E., U. E. C. M., Shenchow, Hunan.
Schild, E. O., Liebenzell Mission, Tsingchow, Hun., via Yochow.
Schildberg, Miss P., Sev. D. A., Chowkiakow, Honan.
Schindewolf, M. O., Liebenzell M., Anking An.
Schlosser, G. D., and wife, A. Free M. M. in China, Tsingkiangpu, via Chinkiang.
Schmidt, J. J., and wife, Ind., Shanhsien, Shantung.
Schmidit, O., and wife, Ger. C. A. M., Chuchow, Che., via Wenchow.
Schmidt, Miss A., Ger. C. A. M., Yunhwo, Che., via Wenchow.
Schmidt, Miss L., Liebenzell Mission, Paoking, Hun., via Yochow.
Schmied, O., B. M., Hongkong.
Schmitz, Miss H., Rhen. M. S., Taiping, via Canton.
Schmoll, F., and wife, B. M., Hoyün, via Canton and Weichow.
Schneider, F., B. M., Kuchuk, via Canton and Weichow.
Schneider, Miss F., C. M. S., Chungpa, Sze.
Schoch, K., and wife, B. M., Lokong, via Swatow.
Schoch, V., M.D., and wife, B. M., Kayinchow, via Swatow.
Schofield, Mrs. H., C. I. M., (in England).
Scholes, F. F. P., and wife, W. M. S., Chenchow, Hunan.
Scholes, T. W., M.A., W. M. S., Fatshan, via Canton.
Scholz, G., and wife, Ber. M., Dschuthongau, via Canton.
Scholz, T., and wife, Ber. M., Tsimo, via Tsingtau.
Schoppe, F. K., and wife, Liebenzell Mission, Paoking, via Yoahow.
Schrack, Miss B. Z., S. C., Tamingfu, via Tientsin.
Schrag, J. J. and wife, Ind., Tsaohsien.
Schuler, W., and wife, All. Ev. P. M., Shanghai.
Schultz, W. M., M.D., A. P. M., Tsinan.
Schultze, O., and wife, B. M., Hongkong.
Schwarz, Miss L., Ger. C. A. M., Antung, Ku.
Schweizer, K. W., and wife. Ger. C. A. M., Fuchow, Ki.,Kiukiang.
Scofield G. H., A. Free M. M. in China, Yungtsehsien, Honan.
Scorer, Miss H. M., C. I. M., Wanhsien Sze., via Ichang.
Scott, C., and wife, A. P. M., Tsingtau.
Scott, C. P., D.D., C. E. M. Peking.
Scott, C. W., B.A., C. E. M., Peking.
Scott, P. M., M.A., and wife C. E. M., Peking.
Scott, T. A., M.A. C. E. M., Peking.
Scott, W. G., B.A., M.D., and wife, C. P. M., Wuan Ho.
Scott, Mrs. A. K., M.D., A. B. F. M. S., Swatow.
Scott, Miss A. O., C. M. S., Taichowfu.
Scott, Miss D., C. I. M., Fenghsiangfu, She via Hankow and Sianfu.
Scott, Miss E. M., C. M. S., Ningdaik, Foochow.
Scott, Miss Ida, M.D., A. R. P. M., Takhing, via Canton.
Scott, Miss J., C. I. M., Wenchow, Che.

Scott, Miss L. M. M., C. E. M., Peking.
Scott, Miss M., N.-W. Kiangsi M., Wucheng, Ki.
Scott, Miss M., C. E. M., Peking.
Scougal, F. W., B.Sc., U. F. C. S., Moukden.
Seabrook, Miss, C. E. Z., Foochow.
Seagrave, Miss M., Ind., Tsechowfu, via Peking and Hwaichingfu.
Searle, E. C., and wife, C. I. M., Pingyanghsien, via Wenchow.
Searle, Miss M., C. M. S., Lienkong.
Sears, W. H., and wife, S. B. C., Pingtu, via Tsingtau.
Sears, Miss N., Ind., Ichang.
Sedgwick, J. H., and wife, C. E. M., Tientsin.
Sedgwick, Miss M., M. S. C. C., Kaifengfu.
Seibel, Miss K., Ger. C. A. M., Yunho, Che., via Wenchow.
Seidenberg, Miss J., G. W. M. U., Shunking, via Ichang and Wanhsien.
Seidlemann, Miss P., M. E. M., Sienyu, via Foochow.
Seipel, A., Ger. C. A. M., Ningtuchow, via Kiukiang.
Selden, C. C., Ph.D., M.D., and wife, The J. G. Kerr Hospital for Insane, Canton.
Selkirk, T., and wife, C. I. M., Bhamo, Burmah.
Selmon, A. C., M.D., and wife, M.D., S. D. A., Shanghai.
Semple, Mr., and wife, P.M., Hongkong.
Service, C. W., B.A., M.D., and wife, C. M. M., Kiatingfu.
Service, R. R., B.A., and wife, Y. M. C. A., Chengtu.
Settlemeyer, C. S., and wife, F. C. M., Nanking.
Seville, G. H., B.A., and wife, C. I. M., Wenchow.
Seward, A. E., and wife, C. M. S., Tehyang, Sze.
Seymour, W. F., M.D., and wife, A. P. M., Tengchowfu, via Chefoo.
Seymour, Miss L., C. I. M., Kweiki, Ki., via Kiukiang.
Shackleton, Miss, W. M. S., Hankow.
Shaffer, Miss D. M., U. E. C. M., Changsha, Hunan.
Shambaugh, W. I., and wife, U. E. C. M., Changsha, via Yochow, Hunan.
Shann, E. B., M.A., C. M. S., Hongkong.
Shantz, W. A., and wife, C. & M. A., Wuchang.
Shapleigh, Mrs, A. L., C. I. M., Yangchow.
Sharman, A. H., and wife, U. M. C. M., Wenchow.
Sharp, Miss Annie, C. I. M., Kweiki., Ki., via Kiukiang.
Shaw, C., and wife, C. M. S., Hinghwafu, via Foochow.
Shaw, H. P., and wife, F. C. M., Shanghai.
Shaw, Miss E. C., M. E. M., Nanking.
Shearer, W. E., C. I. M., Chowkiakow, Ho., via Hankow.
Shebbeare, Miss U., C. E. M., Peking.
Sheffield, D. Z., D.D., and wife, A. B. C. F. M., Tungchow, Chi.
Shekleton, Miss M. E., E. B. Z. M., Taiyuenfu.
Sheldon, F. B., M.D., and wife, M. E. M., Haitang, via Foochow.
Shelton, A. L., M.D., and wife, F. C. M., Batang.

Shepard, Mrs. A., M. E. M., Kucheng, via Foochow.
Shepard, Miss M. W., R. C. in A., Amoy.
Sheppard, G. W., and wife, U. M. C. M., Ningpo.
Shepperd, Miss E. A., C. I. M., Chefoo, Sung.
Sheridan, W. J., M.D,, and wife, C. M. M., Chengtu.
Sherman, A. M., B.A., and wife, A. C. M., Hankow.
Sherman, Mrs. G.B., C. M. A., Kweilin, via Wuchow.
Shewring, Miss M. J., C. M., Ningpo.
Shields, E. T., M.D., and wife, A. B. F. M. S., Yachowfu, via Chungking.
Shields, R. T., M.D., and wife, A. P. M. So., Nanking.
Shields, J., E. B. M., Sanyuanhsien, She.
Shilton, Miss L. M., C. I. M., Paoning, via Ichang and Wanhsien.
Shindler, F. E., and wife, C. I. M., Ningkwofu, An., via Wuhu.
Shipley, J. A. G., and wife, M. E. M. So., Sungkiangfu.
Shire, Miss M. J., L.R.C.P. and S., C. E. Z., Foochow.
Shoemaker, J. E., and wife, A. P. M., Ningpo.
Shore, Miss L., C. M. A., Tsingyang, via Wuhu.
Shorrock, A. G., B.A., and wife, E. B. M., Sianfu, Shensi.
Shuttleworth, Miss V. A., C. M. M., Chengtu.
Sia, Miss R., M. E. M., Foochow.
Sibley, F. R., and wife, M. E. M., Chinkiang.
Sibley, H. A., and wife, C. I. M., Kucheng Hup., via Hankow.
Sibley, W. E., B.A., B.D., and wife, B.A., C. M. M., Penghsien.
Sifton, Miss H., B.A., E. B. Z. M., Tsingchowfu, via Tsingtau.
Signor, Miss A. L., Ind., Shanghai.
Sihvonen, E., Finn, M. S., Tsingshih, via Shashi.
Sikemeier, W., and wife, B. M., Nyenhangli, via Swatow.
Silcock, H. B., M.A., and wife, B.Sc., F. F. M., Chengtu.
Sills, A., C. M. S., Kienningfu, via Foochow.
Silsby, J. A., and wife, A. P. M., Shanghai.
Silver, Miss E., A. P. M., Shanghai.
Simister, Miss M., M. E. M., Chengtu.
Simkin, R. L., B.A., B.D., and wife, F. F. M., Chungking.
Simmons, E. Z., D.D., and wife, S. B. C., Canton.
Simmons, G. E., and wife, M. S. C. C., Kaifeng.
Simon, G. A., M.Sc. W. M. S., Wuchang.
Simpson, W. W., and wife, C. M. A , Taochow, Kansuh.
Simpson, Mrs., P. M., Shanghai.
Simpson, Miss A., E. B. Z. M., Chouping, via Tsingtau.
Simpson, Miss A. M., C. I. M., Talifu, via Yunnanfu.
Simpson, Miss C., M. E. M., Foochow.
Simpson, Miss E. M., C. I. M., Shanghai.
Sinclair, T. L., A. C. M., Yangchow, via Chinkiang.
Sinks, W. H., C. I. M., Anking, An.
Sinton, J. R., C. I. M., Kiatingfu, Sze., via Chungking.
Sites, C. M. L., Ph.D., and wife, M. E. M., Foochow.

Sjoblom, H., M.A., B.D., and wife, Finn. M. S., Tsingshih, via Shashi.
Sjoquist, J., M.D., and wife, S. A. M. C., Siangyang via Hankow.
Skinner, J. E., M.D., and wife, M. E. M., Yenpingfu, via Foochow.
Skinner, Miss A., A. P. M., Kiungchow, Hainan.
Sköld, J., and wife, S. M. S., Wuchang, via Hankow.
Skollenberg, Miss A., S. C. A., Pingliang, Kan., via Hankow and Sianfu.
Skow, Miss A. C., C. I. M., Hokow, Ki., via Kiukiang.
Skraastad, Thv., and wife, Nor. L. M., Chenping, Ho.
Slager, G-, Ind., Hallong Osso, Mongolia.
Slater, Miss A., C. I. M., Chefoo, Sung.
Slimmon, J. A., and wife, C. P. M., Hwaikingfu, Ho.
Sloan, W. B., and wife, C. I. M., (In Europe).
Sloan, Miss A., A. P. M. So., Soochow.
Sloan, Miss G., A. P. M. So., Soochow.
Small, W., and wife, C. M. M., Chengtu.
Smalley, Miss R. L., C. I. M., Xinghaichow. Sung., via Chefoo.
Smalley, S. E., and wife, A. C. M., Shanghai.
Smart, R. D., and wife, M. E. M. So., Soochow.
Smart, Miss M. E., C. I. M., Kianfu, Ki., via Kiukiang.
Smawley, Miss E., U. E. C. M., Changsha.
Smerdon, Dr. E. W., U. M. C. M., Wenchow.
Smirnoff, Miss N., C. I. M., Changshan Che., via Hangchow.
Smith, A. H., D.D., and wife, A. B. C. F. M., Pangchiachwang.
Smith, D., M.A., and wife, E. B. M., Yulinfu, Shensi.
Smith, D., M.R.C.S., L.R.C.P., and wife, C. I. M., Chefoo, Sung.
Smith, E., A.B., M. E. M., Foochow.
Smith, E. H., and wife, A. B. C. F. M., Inghok, via Foochow.
Smith, H. M., and wife, A. P. M. So., Tunghianghsien, via Kashing.
Smith, H. S., and wife, Unc., Kuanhiakia, via Weihaiwei.
Smith, J., and wife, C. M. A., Tatung.
Smith, P. J., and wife, E. B. M., Hsinchow, Shansi.
Smith, S. Henderson, E. B. M., Taichow, Shansi.
Smith, S. P., M.A., and wife, Ind., Tsechowfu, via Peking and Hwaichingfu.
Smith, T. H., and wife, L. M. S., Peking.
Smith, W. E., M.D., and wife, C. M. M., Junghsien.
Smith, W. G., and wife, C. M. A., Kwaiping, via Wuchow.
Smith, W. M., M. E. So., Soochow.
Smith, Miss E. M., C. I. M., (in England).
Smith, Miss G., C. M., Ningpo.
Smith, Miss H., Y. W. C. A., Shanghai.
Smith, Miss I., C. I. M., Shucheng, An. via Wuhu.
Smith, Miss L., C. I. M., Chefoo, Sung.
Smith, Miss M. E., M. E. M., Chengtu.
Smith, Miss M. T., C. M. M., Penghsien.

Smith, Miss R. B., M. E. M., Chengtu.
Smith, Miss S., M. E. So., Huchow.
Smither, Miss, C. M. S., Kieniang, via Foochow.
Smithson, Miss A., Rhen, M. S., Taiping, via Canton.
Smyth, E. C., and wife, E. B. M., Chowtsun, via Kiaochow.
Snell, J. A., M.D., and wife, M. E. So., Soochow.
Snodgrass, Miss M. A., A. P. M., Tengchowfu, via Chefoo.
Snoke, J. H., M.D., and wife, R. C. in A., Siohke, via Amoy.
Snow, F. G., C. I. M., Wanhsien, Sze., via Ichang.
Snuggs, E. T., and wife, S. B. C., Canton.
Snyder, C. F., and wife, C. M. A., Kweiteh., Kan.
Soderberg, F. A., C. M. A., Namning, via Wuchow.
Söderbom, C. G., and wife, S. C. A., Suanhwafu, via Peking.
Söderstrom, Mrs. U., C. I. M., Chowkiakow, Ho., via Hankow.
Sollman, Miss M., A. B. F. M. S., Swatow.
Soltau, Miss M. E., C. I. M., Hiangcheng, via Hankow.
Somerville, C. W., Ch.B., and wife, L. M. S., Wuchang, via Hankow.
Soothill, W. E., and wife, U. M. C. M., Wenchow.
Sorenson, T., and wife, C. I. M., Tatsienlu, via Chungking.
Souter, W. E., N. B. S. S., Chungking.
Southey, J., C. I. M. (in Australia)
Sövik, E., and wife, A. L. M., Sinyangchow, Honan.
Sowerby, A., and wife, E. B. M., Taiyuenfu, via Tientsin.
Sowerby, Miss A., E. B. M., Taiyuenfu.
Spainhour, Miss L., S. B. C., Soochow.
Sparham, C. G., and wife, L. M. S., Hankow.
Sparks, C., and wife, Sev. D. A., Changsha, Hunan.
Sparling, G. W., B.A., B.D., and wife, B.A., C. M. M., Tzeliutsing.
Sparling, Miss E. P., C. M. M., Tseliutsing.
Speicher, J., and wife, A. B. F. M. S., Kityang, via Swatow.
Speers, Miss E., C. M. M., Junghsien.
Spink, Miss G. N., C. I. M., Iyang Ki., via Kiukiang.
Spore, C. E., and wife, U. Br. in C., Canton.
Spreckley, J. W., C. M. S., Mienchow, Sze.
Sprent, F. H., and wife, C. E. M., Newchwang.
Spurling, Miss E., Miss. Home and Agency, Shanghai.
Squibbs. W., F.R.C.S., L.R.C.P., Ed., and wife, C. M. S., Mienchuhsien, Sze.
Squire, H. J., and wife, C. I. M., Ichang, via Hankow.
Squire, W., New Miss. Home, Chefoo.
Squire, Miss L., B.A., U. M. C. M., Chaotung, Yun.
Squire, Miss E. M., B.A., U. M. C. M., Chaotung, Yun.
Srigley, Miss Z., C. M. M., Kiatingfu.
St. John, B., and wife, M. E. M., Tientsin.
Stafford, F. E., and wife, S. D. A., Shanghai.
Stafford, R. D., and wife, A. B. F. M. S., Shanghai.
Stâlhammar, G. A., and wife, Sw. M. in C., Mienchi.

Standen, Miss M. E., C. I. M., Kuling, Ki., via Kiukiang.
Standring, Mrs. W. H., A. C. M., Soochow.
Stanley, C. A., jun., and wife, A. B. C. F. M., Pangkiachwang.
Stanley, E. J., C. M. S., Funingfu, via Foochow.
Stanley, H. H., E. B. M., Sianfu, Shensi.
Stanley, Miss L. M., A. F. M., Nanking.
Stark, J., and wife, C. I. M., Shanghai.
Starmer, Miss E. L., M.B., C.M., U. F. C. S., Moukden.
Steele, J., B.A., and wife, E. P. M., Swatow.
Steele, Miss U. F., C. M. M., Kiatingfu.
Steger, Miss C. E., M. E. So., Huchowfu.
Steger, Miss E., M. E. So., Huchowfu.
Steiger, G. N., A. C. M., Shanghai.
Steinmann, Miss M., Ger. C. A. M., Yunhwo, Che., via Wenchow.
Stelle, W. B., and wife, A. B. C. F. M., Peking.
Stemmerich, W. A., C. M. A., Chone Amdo (Tibet).
Stenhouse, J. M., B.A., M.B., B.C., and wife, Union Medical College Peking.
Stensland, Miss, Nor. L. M., Tengchow, Ho.
Stephen, R., and wife, Unc., Jeho (Chengtefu), via Peking.
Stephens, P. H., and wife, S. B. C., Chefoo.
Stephens, S. E., and wife, S. B. C., Hwanghsien, via Chefoo.
Stephenson, R. M., M.D., and wife, A. P. So., Chinkiang.
Steuer, Miss K., Ber. M., Shiuchowfu, via Canton.
Steven, F. A., and wife, C. I. M. (in America).
Stevens, C. H., and wife, C. I. M., Fengsiangfu, She., via Hankow and Sianfu.
Stevens, G. B., A. P. M. So., Sutsien, via Chinkiang.
Stevens, P., C. M. S., Yungchowfu, Hunan.
Stevens, Miss, C. E. Z., Foochow.
Stevenson, J., M.A., I. P. M., Fakumen.
Stevenson, J. W. (and wife, absent), C. I. M., Shanghai.
Stevenson, O., and wife, C. I. M., Yunnanfu, Yun.
Stevenson, Miss I., M.D., M. E. M., Tientsin.
Stevold, A., and wife, Nor. L. M., Yunyang, Hupeh.
Stewart, A. D., and wife, C. M. S., Hongkong.
Stewart, E. F., and wife, C. M. A., Changteh.
Stewart, H. B., and wife, L. M. S., Shanghai.
Stewart, J. L., B.A., B.D., C. M. M., Chengtu.
Stewart, J. R., C. M. S., Chengtu, Sze.
Stewart, N. B., M.D., E. P. M., Wukingfu, via Swatow.
Stewart, W. R., and wife, Y. M. C. A., Shanghai.
Stewart, Miss, L. M. S., Hongkong.
Stewart, Miss M. E., C. M. S., Mienchow, Sze.
Stewart, Miss G., A. C. M., Hankow.
Stewart, Miss K., C. M. S., Hongkong.
Steybe, D. K., Liebenzell M., Anking, An.

Stiles, Miss, C. E. Z. M., Longuong, via Foochow.
Stinson, Miss, C. E. Z., Nangwa, via Foochow.
Stobie, J., and wife, L.R.C.P. S., & Ed., U. F. C. S., Ashio via Newchwang.
Stobie, W. R., and wife, U. M. C. M., Wenchow.
Stocker, I. T., C. E. M., Pingyin, via Chefoo.
Stockman, P. R., B.A., and wife, A. C. M., Ichang.
Stocks, Miss H., A. A. C., Nanking
Stoick, E., M.D., and wife, R. C. in A., Amoy.
Stokke, K. S., and wife, A. L. M., Juning, Honan.
Stokstad, Christian B. S., and wife, H. S. M., Fancheng, via Hankow.
Stooke, J. A., and wife, New Miss. Home, Chefoo.
Stone, Miss M., M.D., M. E. M., Kiukiang.
Stonelake, H. T., and wife, E. B. M., Hsinchow, Shansi.
Storr, Miss. A. K., C. M. S., Kowloon City.
Storrs, C. L., jr., A. B. C. F. M., Shaowu, via Foochow.
Stott, Mrs. G., C. I. M. (in America)
Stott, Miss O. S., C. M. S., Taichow.
Stotts, J. M., Ind., Chikungshan.
Stotts, J. U., and wife, Ind., Chikungshan.
Stotts, Miss L. F., Ind., Chikungshan.
Stout, Miss W., M. E. M., Chengtu.
Strahler, W. W., Ev. M., Shenchowfu. Hunan.
Strand, Miss A., S. C. A., Chenyuan, via Hankow.
Strange, C. F., M.R.C.S., L.R.C.P., C. M. S., Hangchow.
Strassburg, Miss A. M., Liebenzell M., Yangchow via Chinkiang.
Strawick, Miss G., M. E. M., Tehwa, via Foochow.
Strecker, Miss F., Ber. M., Tsingtau.
Strong, W. S., and wife, A. B. S., Peking.
Strother, E. E., and wife., C. E. for China,, Shanghai.
Strow, Miss E., M. E. M., Foochow.
Stryker, Miss, M.D., M. E. M., Peking.
Stuart, J. Leighton, and wife, A. P. M. So., Nanking.
Stuart, J. L., D.D., and wife, A. P. M. So., Hangchow.
Stuart, W. H., and wife, A. P. M. So., Hangchow.
Stuart, Miss J., E. P. M., Shoka, Formosa.
Stubbs, H. E., and wife, C. I. M., Suifu, via Chungking. Sze.
Stubbs, Miss, B.A., C. M. S., Foochow.
Stuckey, E. J., M.B., B.A., B. Sc., and wife, L. M. S., Peking.
Studdert, T. de C., B. A., and wife, C. M. S., Funingfu, via Foochow.
Sturt, R. W., Unc., Jeho, via Peking.
Suhr, T. L. C., and wife, U. E. C. M., Inhsien, Hunan.
Sundquist, Miss E., S. M. S., Machenghsien, via Hankow.
Sundstrom, J., and wife, S. B. C., Kongmoon.
Suter, Miss H., Ger. C. A. M., Yangchow via Chinkiang.
Suter, Miss M., C. I. M., Yushan, Ki., via Hangchow.
Sutherland, D., M.A., and wife, E. P. M., Suabue, via Hongkong.

Sutton, H. B., and wife, W. M. S., Wusueh, via Kiukiang.
Suttor, Miss I., C. M. S., Gengtau, via Foochow.
Svenson, N., Sw., M. in C., Tungchowfu, She., via Hankow and Honanfu.
Swallow, R., M.D., and wife, U. M. C. M., Ningpo.
Swan, J. M., M.D., and wife, South China Medical College, Canton.
Swann, Miss M. R., C. M. M., Jenshow.
Swanson, Miss A., S. C. A., Wukung, She., via Hankow and Sianfu.
Sweet, W. S., and wife, A. B. F. M. S., Hangchow.
Switzer, Miss M. E., C. M. M., Chungking.
Sydenstricker, A., D.D., and wife, A. P. M. So., Chinkiang.
Sykes, Mrs. A., A. P. M. So., Kiangyin.
Symington, Miss A. A., E. P. M., Amoy.
Symons, C. J. F., B.A., and wife, C. M. S., Shanghai.
Synge, S., M.D., and wife, C. M. S., Funingfu, via Foochow.

Taft, M. L., D.D., and wife, M. E. M., Changli, via Tientsin.
Taft, Miss F., Y. W. C. A., Peking.
Taft, Miss G., M.D., M. E. M., Chinkiang.
Taggart, D. R., and wife, A. R. P. M., Takhing, via Canton.
Taggart, Miss M. H., S. C., Linming, Chi.
Talbot, A. A., and wife, A. P. M. So., Tsingkiangpu, via Chinkiang.
Talbot, Mrs. F. E., C. I. M., Chenchowfu, via Hankow.
Talbot, Miss B., A. P. M. So., Kashing.
Talbott, C. C., U. E. C. M., Siangtan, Hunan.
Tallmon, Miss E., A. B. C. F. M., Linching.
Tallmon, Miss S. B., M.D., A. B. C. F. M., Linching, via Tehchow.
Talmage, Mrs. J. V. N., R. C. in A., Amoy.
Talmage, Miss K. M., R. C. in A., Amoy.
Talmage, Miss M. E., R. C. in A., Amoy.
Tang, Miss Eileen, M. E. M., Nanchang.
Tannkvist, S., and wife, S. M. S., Kingchow, Hupeh.
Tappan, D. S., jr., A. P. M., Kachek, Hainan.
Tarrant, Miss M. M., M. E. So., Soochow.
Tatchell, W. A., M.R.C.S., L.R.C.P., and wife, W. M. S., Hankow.
Tatchell, Miss, C. M. S., Gosangche, via Foochow.
Tatum, E. F., and wife, S. B. C., Shanghai.
Tayler, J. B., M.Sc., L. M. S., Tientsin.
Taylor, A., and wife, C. I. M., Chefoo, Sung.
Taylor, A. S., M.D., and wife, S. B. C. Yangchow, via Chinkiang.
Taylor, B. V. S., M.B., and wife, C. M. S., Foochow.
Taylor, F. H., M.D., F.R.C.S., and wife, C. I. M., (in England).
Taylor, E. H., and wife, C. I. M., Chaocheng, Sha., via Peking.
Taylor, H. B., M.D., A. C. M., Anking.
Taylor, H. H., B.A., and wife, C. M. S., Paoning, Sze.
Taylor, H. H., and wife, C. I. M., Kwangtehchow, via Huchow, Che.
Taylor, J., Mission to Lepers in India and the Far East, Canton.
Taylor, J., and wife, A. B. F. M. S., Chengtu.

Taylor, M. R., University Medical School, Canton.
Taylor, R. C., B. A., C. M. S., Mienchow, Sze.
Taylor, R. E. S., B.D., and wife, C. M. M., Tseliutsing.
Taylor, Wm., and wife, C. I. M., Kianfu, via Kiukiang.
Taylor, Mrs. W. C., C. I. M., Suitingfu, Sze., via Ichang and Wanhsien.
Taylor, W. E., Ph.D., and wife, Y. M. C. A., Shanghai.
Taylor, W. W., and wife, N. H. A., Linching.
Taylor, Miss B., N.-W. Kiangsi M., Wucheng, Ki.
Taylor, Miss E. G., C. I. M., Yang-keo, via Ningpo.
Taylor, Miss E. T., W. M. S., Suichow, via Hankow.
Taylor, Miss I., S. B. C., Tengchowfu, via Chefoo.
Taylor, Miss M., C. I. M., Yangchow, via Chinkiang.
Taylor, Miss M. R., Univ. Med. College, Canton.
Taylor, Miss S., Ind., Piyanghsien, Ho.
Teal, Miss E., S. B. C., Yangchow.
Temple, J. Robinson, W. M. S., Hongkong.
Terrell, Miss A., M. E. M., Peking.
Terry, Miss E. G., M.D., M. E. M., Taianfu via Tsingtau.
Tewksbury, E. G., and wife, China Sunday School Union, Shanghai.
Thacker, Miss L., M.B., B.S., Lond., E. P. M., Changchow, via Amoy.
Tharp, E. J., and wife, Unc., Pakow, via Tangshan.
Thomas, G. M., W. M. S., Suichow, via Hankow.
Thomas, T., C. M. S., Taichowfu.
Thomas, Miss, C. M. S., Funingfu, via Foochow.
Thomas, Miss, C. E. Z., Siengiu, via Foochow.
Thomas, Miss B. A. M., C. M. S., Funingfu, via Foochow.
Thomas, Miss F. L., Unc., Nanchang, via Kiukiang.
Thomas, Miss M. I., E. B. Z. M., Sianfu, Shensi.
Thomasson, H. W., C. I. M., Suitingfu, via Ichang, and Wanhsien.
Thompson, E. H., B.A., and wife, C. M. S., Taichowfu, via Ningpo.
Thompson, Gorden, M.D., F.R.C.S., C. M. S., Pakhoi.
Thompson, H., and wife., E. P. M., Yungchun, via Amoy.
Thompson, H. G., C. I. M., Kaihsien via Ichang and Wanhsien.
Thompson, J. E., D. D. S., and wife, C. M. M., Chengtu.
Thompson, T. N., and wife, A. P. M., Tsiningchow, via Chinkiang.
Thompson, Miss A. M. E. G., C. I. M., Shanghai.
Thompson, Miss C., A. P. M. So., Hsuchowfu, via Chinkiang.
Thompson, Miss E. B., S. B. C., Hwanghsien, via Chefoo.
Thompson, Miss G., Sev. D.A., Canton.
Thompson, Miss I. E., S. D. A., Canton.
Thompson, Miss M. E., C. M. M., Chengtu.
Thompson, Miss M. P., A. P. M. So.. Suchowfu. via Chinkiang.
Thomson, A., B.A., and wife, C. P. M., Taok'ow, Ho.
Thomson, C., and wife, C. I. M., Hwangyen, Che. via Ningpo.
Thomson, Ven. Arch. E. H., D.D., and wife, A. C. M., Shanghai.

Thomson, G. D., and wife, A. P. M., Yeungkong.
Thomson, Dr. J. O., Medical Miss. Society, Canton.
Thonstad, Miss A., A. L. M., Juning, Honan.
Thor, A. E., and wife, S. A. C. F. M., Canton.
Thorsen, Miss R. S., C. I. M., Tsunyi, Kwei., via Chungking.
Throop, F. H., and wife, A. P. M., Soochow.
Throop, M. H., A. C. M., Shanghai.
Thurston, Mrs. J. L., Yale M., Changsha, Hunan.
Tilley, Miss L., C. I. M., Changsha, via Yochow.
Tippet, Miss C. F., C. I. M., Pingyangfu, Sha., via Peking.
Tipton, W. H., and wife, S. B. C., Wuchow, via Canton.
Tittemore, Miss L. H., A. Free M. M., Jungtsehhsien, Ho.
Titus, C. B., and wife, F. C. M., Chaohsien, via Wuhu.
Tjäder, C. H., and wife, Sw. M. in China, Chiehchow, via Taiyuanfu.
Tjellström, A. P., and wife, S. M. S., Shasi.
Tocher, F., M.A., B.D., C. S. M., Ichang.
Todd, J. H., and wife, C. I. M. (in Australia).
Todd, P. J., M.D., Ind., Canton.
Todd, Mrs. S. C., S. B. C., Macao.
Todd, Miss A. M., M. E. M., Tehwa, via Foochow.
Tomalin, E., and wife, C. I. M., Chefoo, Sung.
Tomkins, L. C. F., B.A., and wife, L. M. S., Hwangpi, via Hankow.
Tomkinson, Miss M., A. P. M., Shanghai.
Tomkinson, Mrs. E., C. I. M., Xinghai, Sung., via Chefoo.
Tompkins, C. E., M.D., and wife, A. B. F. M. S., Suifu, via Chungking.
Tonkin, Miss R. L., F. C. M., Shanghai.
Tonnér, G., S. M. S., Hwangchow, via Hankow.
Tooker, F. J., M.D., and wife, A. P. M., Siangtan, Hunan.
Tope, S. G., W. M. S., Fatshan, Canton.
Toepper, O., and wife, Ber. M. S., Kiaochow, via Tsingtau.
Törnvall, D., and wife, S. C. A., Pingliang, via Hankow and Sianfu.
Torrance, A. A., and wife, A. P. M. Tsinan.
Torrance, T., A. B. S., Chengtu.
Torrey, R. L., and wife, M. E. M., Hochow, Sze.
Torset, J., Nor. M. S., Changsha.
Torvaldson, E., and wife, C. M. A., Wuchang.
Townsend, Miss, C. E. Z., Pingnan.
Townshend, S. J., and wife, Ind., Kweitehfu.
Toyne, E. G., C. I. M., Kiatingfu, via Chungking.
Tracey, Miss A. W., M. E. M., Kiukiang.
Tranter, Miss A., C. I. M., Lanchi, Che., via Hangchow.
Traub, Mrs. F., C. I. M., Nankangfu, Ki., via Kiukiang.
Traub, Miss A. E., R. C. in U. S., Yochow city, Hunan.
Traver, Miss E. G., A. B. F. M. S., Swatow.

Treman, R. C., Distribution Fund, Shanghai.
Tribe, Miss E. N., M.D., L. M. S., Shanghai.
Trimble, F. H., and wife, M. E. M., Hinghwa, via Foochow.
Trimble, Miss L. A., M. E. M., Foochow.
Trindle, J. R., and wife, M. E. M., Nanchang.
Trojahn, Miss E. E. V., Liebenzell Mission, Yuanchow, via Yochow.
Tronsdal, Miss, Nor. L. M., Yunyangfu, Hup.
Trowitzsch K., and wife, Ber M. S., Syu Yin, via Canton.
Troxel, C. W., and wife, N. H. A., Linching.
Trüdinger, A., and wife, C. I. M., Yicheng, Sha., via Peking.
Trüdinger, Miss D., C. I. M., Chefoo, Sung.
Trüdinger, Miss G., C. I. M., Antung Ku., via Chinkiang.
Trued, A. E., and wife, Aug., Juchow. Honan.
Trygstad, G. M., and wife, H. S. M., Sinyeh, via Hankow.
Tucker, A. W., M.D., A. C. M., Shanghai.
Tucker, F. F., M.D., and wife, A. B. C. F. M., Pangchiachuang, via Tientsin.
Tucker, Miss E. M., C. I. M., Chuhsien, Sze. via Ichang and Wanhsien.
Tucker, Miss L., S. B. C., Shanghai.
Tuler, Miss G. W., M. E. M., Suining, Sze.
Tull, F., and wife, C. I. M., Laohokow, Hup., via Hankow.
Turley, R. T., and wife, B. F. B. S., Mukden.
Turnbull, Miss M. E., C. M. S., Ningpo.
Turner, F. B., U. M. C. M., Chuchia, via Ninching.
Turner, G. R., M.B., Ch.B., L. M. S., Hweian, via Amoy.
Turner, J. J., E. B. M., Taiyuenfu, via Tientsin.
Turner, J. V., and wife, S. B. C., Tengchowfu, via Chefoo.
Turner, P. J., and wife, C. M. S., Chungkianghsien, Sze.
Turner, Miss A., U. M. C. M., Chuchia via Ninching.
Turner, Miss E., C. I. M., Liangshan, Sze., via Ichang, and Wanhsien.
Turner, Miss E. F., C. M. S., Shaohingfu.
Turner, Miss H., E. B. Z. M., Sianfu, Shensi.
Turner, Miss O. M., C. M. M., Chengtu.
Tuttle, Miss, M. E. So., Shanghai.
Tveit, L., and wife, Nor. L. M. Künchow, Hupeh.
Tversen, Miss A., P. M., Chengtingfu, Chi.
Twite, Miss, Unc., Jeho, via Peking.
Twizell, Miss E. S., C. I. M., Chüchowfu, via Ningpo.
Tyler, W. E., and wife, C. I. M., Kanchow Ki, via Kiukiang.
Tyler, Miss G., M. E. M., Suining.
Tyng, D., B.A., A. C. M., Wuchang.

Uffard, A. F., and wife, A. B. F. M. S., Shaohingfu.
Unwin, Miss G. M., C. I. M., Chefoo, Sung.
Upcraft, Mrs. E. I., A. B. F. M. S., Suifu.
Upward, B., and wife, L. M. S., Hankow.

Urban, P. L., A. C. M., Shanghai.
Urquhart, D., and wife, C. I. M., Siaoyi, Sha., via Peking.
Uurasiahti, Miss A., Finn. M. S., Yuingting.

Vahlin, Miss E., Sw. B., M. Kiaochow.
Vale, J., and wife, C. T. S., Shanghai.
Van Duyn, Miss G. A., C. I. M., Yangkow, Ki., via Hangchow.
Van Dyck, H., and wife, C. M. A., Wuhu.
Vanderburgh, E. D., M.D., and wife, A. P. M., Siangtan, Hun.
Vanderslice, Miss M. E., A. B. C. F. M., Peking.
Vander Linden, Miss L., R. C. in A., Tongau, via Amoy.
Vardon, E. B., and wife, F. F. M., Chungking, Sze.,
Varney, Miss E. W., M. E. M., Hinghwa, via Foochow.
Vasel, Miss M., Liebenzell Mission, Changsha., Hun.
Vatsaas, K. and wife, N. C. M., Lungchutsai, She., via Hankow.
Vaughan, J. G., and wife, M. E. M., Nanchang, via Kiukiang.
Vaughan, Miss M. L. B., A. P. M., Tsingtau.
Venable, W. H., M.D., and wife, A. P. M. So., Kashing.
Verity, G. W., and wife, M. E. M., Taianfu, via Tsingtau.
Veryard, R. K., C. I. M., Chinese Y. M. C. A., Tokyo.
Vickers, R., M.B., B.S., W. M. S., Fatshan, Canton.
Viking, C. F., and wife, C. C. Z., Shanghai.
Vinsniss, Miss V., Nor. M. S., Taohualuen, via Changsha.
Vinson, J. W., and wife, A. P. M. So., Haichow.
Virgo, Miss E., C. M. M., Penghsien.
Voget, Miss K., Ber. M., Tsingtau.
Vogt, G., Ber. M. S., Fayen Luk Hang, via Canton.
Vogt, V., B.Sc., M.A., M.D., and wife, Nor. M. S., Taohualuen, Iyang, via Changsha.
Von Gunten, Miss E., C. M. A., Changteh, Hunan.
Von Poseck, Miss C. H , Ind., Hsinhwa, via Chinkiang.
Von Seelhorst, Miss A., H. M. for Blind, Kowloon.
Von Werthen, Baron, B.A., and wife, E. B. M., Chinanfu.
Vortisch, H., M.D., and wife, B. M., Hoyün, via Canton and Weichow.
Voskamp, C. J., and wife, Ber, M. S., Tsingtau.
Voskuil, H. J., R. C. in A., Chiangchiu via Amoy.
Voss, H. E., and wife, U. E. C. M., Liling, via Yochow, Hunan.
Vyff, J., and wife, D. L. M., Antung, via Newchwang.

Wade, Miss A. J., C. M. S., Sangiong via Foochow.
Wærn, A. G., and wife, S. Holiness, Soping, Sha., via Peking.
Wahlquist, D. R., and wife, S. M. S., Machenghsien, via Hankow.
Waidtlöw, C., and wife, D. L. M., Tairen.
Wakefield, Paul, M.D., and wife, F. C. M.. Chaohsien, via Wuhu.
Walen, Miss I., L. Br. M., Tsaoyang, via Hankow.
Walentin, G., S. Holiness, Hunyüan, Sha., via Peking.
Wales, G. M., and wife, E. P. M., Amoy.

Walker, J. E., D.D., A. B. C. F. M., Shaowu, via Foochow.
Walker, M. C., A. P. M., Shanghai.
Walker, M. J., and wife, N. B. S. S., Chinkiang.
Walker, M. P., A. C. M., Shanghai.
Walker, R. G., and wife, C. I. M., Yingchowfu, An., via Wuhu.
Walker, R. R., M.B., and wife, C. M. S., Hinghwafu, via Foochow
Walker, Miss J. C., A. B. C. F. M., Shaowu, via Foochow.
Walker, Miss S. B., A. A. C., Nanking.
Walker, Miss B. R., S. B. C., Taianfu, Shanghai.
Wallace, E. W., B.A., B.D., C. M. M., Chungking.
Wallace, H. F., M.A., B.D., E. P. M., Swatow.
Wallace, W. J., and wife, C. M. S., Shaohingfu.
Wallace, Miss E., A.B., M. E. M., Foochow.
Wallenberg, Miss C., S. C. A., Kingchow Kan., via Hankow and Sianfu.
Walley, Mrs. L. M., M. E. M., Kiukiang.
Wallis, Miss E., C. I. M., Shekichen, Ho., via Hankow.
Walmesley, Miss M A., C. M. S., Mienchuhsien, Sze.
Walter, Miss, E. B. Z. M., Taiyuenfu.
Wandel, A. E., S. M. S., Shasi.
Wannags, M., Ber. M., Shak Kok, Fayen via Canton.
Ward, E. B., and wife, U. Br. in C., Sia Lam, via Canton.
Ward, R. A., and wife, M. E. M., Foochow.
Ward, Miss F. M., E B. Z. M., Chouping, via Kiaochow.
Ward, Miss V. M., C. I. M., Kienping, via Wuhu.
Ware, J., F.S.A., and wife, F. C. M., Shanghai.
Ware, Miss A. C., C. I. M., Chüchowfu, Che., via Ningpo.
Warnshuis, A. L., M.A., and wife, R. C. in A., Amoy.
Warr, Miss N., Unc., Nanchang, via Kiukiang.
Warren, G. G., and wife, W M. S., Changsha.
Warren, O. and wife, C. I. M., Hankow.
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9. With the China Inland Mission are associated the following Societies: Finland Free Church Mission, German China Alliance Mission, German Women's Missionary Union, Liebenzell Mission, Norwegian Covenant Mission, Norwegian Mission in China, Scandinavian China Alliance Mission, Swedish Mission in China, and Swedish Holiness Mission.

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